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### Sermon

Preached in St. Peter's Church, Philadelphia, on Saturday, Oct. 26th, 1844, on occasion of the Consecration of WILLIAM J. BOONE, M. D., Missionary Bishop to China; GEORGE W. FREEMAN, D. D., Missionary Bishop of Arkansas, having provisional charge of Texas; and HORATIO SOUTHGATE, A. M., Missionary Bishop in the Dependencies of the Sultan of Turkey. By the Right Rev. STEPHEN ELLIOTT, JR., D. D., Bishop of the Diocese of Georgia.

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#### ISAIAH, chapter liv., verses 2, 3.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes;

"For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

THERE are periods in the history of the Church of Christ, when its members are permitted to enjoy an antepast of the rest which remaineth for the people of God, and to cherish within the privacy of their own bosoms the truths and comforts of Christianity. During such seasons, the duties of Christians are few and plain, involving no more responsibility than is circumscribed within a very narrow sphere—demanding no more special effort than is wanting to maintain the worship of God in its heaven-descended purity.—Again are there periods when there seems to be no rest for the Christian—no rest in the sense of a mere quiet, sluggish enjoyment of his religion—when every thing is in agitation, and the heavens, and the earth, and the sea, and the dry land appear to be shaken—

when the blasts of the trumpet of the Lord are heard above the tumult, summoning the hosts of his elect to mighty effort and entire devotedness. Amid such holy excitement, Christians cannot be, without sin, the mere passive recipients of grace ; they must awake out of sleep ; they must cast off the works of darkness, and put upon them the armor of light ; they must string their energies to do and to suffer for the Lord's sake—*to do*, to the utmost limit of the gifts wherewith the Lord has endowed them—*to suffer*, if needs be, even unto blood.

Upon such a period of agitation have we, my beloved hearers, been cast. At no time in the history of our Church, have more gracious opportunities been afforded her of fulfilling her divine appointment, while the natural means by which the Providence of God has produced those opportunities—the activity of reason—the progress of science—the restlessness of society, have encompassed her with temptations and with dangers. Both these conditions of things involve her ministers and her people in great responsibilities, and sin will lie at the door, unless they are met in the spirit in which Christ's people should meet both duties and dangers. Let us consider such of these as belong to the special occasion upon which we are assembled, and may the Holy Ghost preside over this solemn scene, and seal with his baptism of fire our obedience to the parting commandment of Christ, “Go ye into all the world, and preach the Gospel to every creature.”

In whatever direction we turn the eye of faith, there spreads away an ample and an open field, wherein it is our duty and our privilege to scatter seeds of truth and blessedness. It is not easy to decide whether the call is louder, or the prospect fairer, for the Church in her Foreign or Domestic scenes of labor. If, *in the one*, the ancient Churches of Greece and the lesser Asia seem ripe for the infusion of a purer spirit into their corrupted state, and for the abscission of superstitions that have crept over, and are crumbling their foundation of rock ; *in the other*, the modern heresies which have sprung up in such luxuriance in our New World—rivalling in their rankness and rapidity of growth the vegetation which surrounds them—demand instant opposition, exposure, and destruction. If, *in the one*, the gates of a mighty empire, which have been locked and double-locked for ages, have been thrown wide open for the reception of the truth as it is in Jesus, and hundreds of millions

of Heathen are awaiting the feet of those who bring glad tidings of great joy ; in *the other*, multitudes of *red men*—the *autoχθονες* of the land which we have wrested to our own use—the remnants of the nations that once roamed, free and unlicensed as their native air, over our national domain, are stretching forth their hands, if haply they may find the Lord, and receive with him the arts of peace, the comforts of life, and the hopes of immortality. If, *in the one*, Africa, weeping over her wrongs, and mourning her doom of darkness and of desolation, supplicates that light may be poured in upon her barbarism and idolatry ; *in the other*, her own children, those that have reaped down our fields, are crying for priests whose lips keep knowledge, at whose mouth they may seek the law, and their cries are entered into the ears of the Lord God of Sabaoth. We are in a strait betwixt two, and how shall we decide our duty ? By not deciding between them, but by determining, each for himself, that so far as God will hear his prayer and help his efforts, his voice of cheering to the Church shall be, “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations ; spare not, lengthen thy cords, and strengthen thy stakes ; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.”

This is the only language that will suit the emergency ; for God has manifestly spread forth all this work before the Church, that she may declare his glory to the nations. No part of it must be neglected ; and thanks be to God, the Church has just determined, in solemn assembly, that no part of it shall be neglected. This day’s work is the exhibition of the measure of her faith—the solemn assumption of the position which, by the help of her covenant God, she intends to maintain before men and angels. And how sublime that position ! But yesterday cast forth, a callow, unfledged thing, from her parent nest, to-day she spreads the wings of faith and hope over four continents. But yesterday, and she herself was struggling for life in a world that frowned upon her, and cast out her name as evil, and to-day, in the very spirit of her divine Master, is she covering with the mantle of her charity the desolate and the perishing of the earth, and imparting to them the warmth and the vitality of her own life blood. But yesterday that she received the fulness of her divine commission from the compassionate kindness of her Mother Church, and to-day she more than recompenses all that love by

taking her station side by side with that venerable mother, to battle for the faith once delivered to the saints. But yesterday, and none so poor to do her reverence, now—a generation has scarce passed away—thousands of noble hearts will turn to her from isles and continents, and bow before her for having dared, first and foremost in these degenerate times, to send the light and life of Christianity, in the fulness of its power, and in the integrity of its order, to the Heathen nations of the world.

Since our existence as a Church, we have been permitted to witness no such exhibition of faith as that which now engages our attention. And if faith be the principle of the Church's growth, and the measure of the Church's strength, then will this day ever constitute an epoch in the Church's history! What England in the fulness of her power, in the immensity of her resources, in the depth of her piety, has just begun to do for her own children, we are bold to imitate, not for our own children, but for the children of our Heavenly Father, of whatever blood and whatever lineage! Catching from her the noble spirit that has marked her recent efforts, or rather, I should say, drinking with her at the same fountain of divine inspiration, we have hastened to obey the injunction of our Lord and the practice of the apostles, and send forth men, full, as we trust, of faith and of the Holy Ghost, confiding to them all the powers which our Lord has confided to us, that they may lack no thing which we can confer upon them of authority, or grace, or blessing. We *lay our hands* upon them and separate them for the work whereunto the Holy Ghost has called them, in full confidence that Christ will sustain *us* in our efforts, and bless *them* in their labors—that he will furnish his Church with an abundance of treasure out of the self-denial of his faithful people, and fulfil to the ministry of his word his gracious promise of being with them always to the end of the world! Had reason, with her cold calculating spirit, been permitted to shape our counsels—reason, which narrows every thing to the sphere of sense and sight—we might have hesitated about the mighty labors to which we have pledged the Church; but *faith* was our instrument of vision—faith, which keeps before her eye one single object, the command of her divine Lord, and in obeying that, embraces things not seen, and realizes the visions of hope. Under her guidance, we commission these our brethren to take possession of the kingdoms of this world, assured that they will one

day become the kingdoms of Christ. We send them forth armed only with the Cross of Christ and the foolishness of preaching, satisfied that they will vanquish the philosophy, and subdue the feelings of man. We look not at the human strength which is behind us; we reckon not the hosts, nor the might, nor the associations that are before us. Our power depends not on the one, nor is our courage daunted by the other. Our trust is in the arm of the Lord, and we see as the prophet's servant did when his eyes were opened—not chariots and horses of fire—but what is mightier than all chariots and all horses, the fire of the Holy Ghost, ready to go forth with the ministers of the Lord, and with the truth of his Christ.

Nor can I think that we have entered rashly into a position which might have been more advantageously occupied by another branch of the Church of Christ. It seems as if God, in his wise providence, has cast upon England and these United States the conversion of the world. None other of the civilized nations of the earth are in a condition to take any larger part in this glorious enterprise. Some are hindered by position, having but little maritime connection with the rest of the world, and lacking the missionary zeal which would lead them to seek it. Others are disabled by the withering blight of rationalism, from doing more than preserving alive upon their own altars the light of Gospel truth. Others, again, are overlaid by superstition and idolatry, and, in their Missionary ardor, are disseminating falsehood instead of truth,—are dealing out death instead of imparting life. With the English and American Churches alone are found those gifts of nature and of grace, which make them proper, through the grace of God, to enter with hope and confidence upon the evangelizing of the world. Embodying in their Liturgies and formularies, plainly and fully, the truths of the Gospel—preserving almost every thing of primitive practice which was worth preserving, and retaining very little, if any, of its corruptions—organized upon the closest model of the apostolic times—hindered, especially among us, by very few restraints upon religious action, we have been evidently set apart for the Missionary work. And the enterprise of these nations and their commercial connections, and the roving spirit of their people, and the rapid growth of both governments, all indicate that God is preserving *them*, and building *us* up for this very end of spreading his Gospel among the nations of the earth. And, besides all this, a common line-

age, and a common language, and a common faith, and a common commission, point us to the division of this work without any rivalry, save the generous one of spreading the truth—without any jealousy, save a holy jealousy for Zion and for Jerusalem. Wherever our Missionaries meet, it will be as brother meeting brother—souls, united by the one Lord, one faith, one baptism, one God and Father of all, will go out to each other in sweet communion; and the Church will find that there is in her a stronger bond than that of interest or nature—the bond of a holy faith and a divine charity.

And just as clearly as God has marked out these two nations for the conversion of the world, does he seem to have overruled their policy in such a manner as to give the fullest scope to that particular form of ecclesiastical organization which has grown up in each. An establishment, connected so strictly with its government as is the English Church, could not move, in its integrity as a Church, upon the great Mahometan or Heathen empires, without at once exciting political jealousy. Her bishops and ecclesiastics would be looked upon with a more suspicious eye even than those of Rome, inasmuch as her power is infinitely greater, and the claims of Rome are spiritual rather than temporal. Wonderfully, therefore, has it been arranged of God, that the English Government should have steadily pursued for ages a commercial system which has led her to plant and cherish colonies in many islands and on every continent. Empires have grown up around her emigrants in almost every quarter of the globe, and hundreds of millions of heathen—nearly one-third of the world's population—are linked directly with her, as subjects or dependents. Upon these and over these can her establishment have full dominion, and to feed these growing empires with the bread of life, to pour in light upon the barbarism which surrounds her and belongs to her, will call for all her energies and absorb all her resources. She cannot, for centuries to come, do more—if she can do that, it will be a mighty work—than satisfy the cries of her own children and the necessities of her actual dependents. The Heathen world, so far as it lies disconnected from her gigantic embrace, and the great empires of Western Asia, are cast upon us for the knowledge of the Lord. We must answer their demand for the Gospel, or it will be answered from papal Rome, and Christianity will mourn and perish in the house of its friends. While England has opened China, she cannot fill it—nay, for the reason

given just now, she cannot touch it in her ecclesiastical integrity. Besides, her India empire, her African colonies, her island continents, her red and black subjects of British America, would feel that every pound and every missionary that was turned towards the Heathen, was so much taken from them. What are three bishops, with perhaps as many hundred clergymen, among the many, many millions of Hindostan ? What is a single bishop for such a world as Australia ? or such an island as New Zealand ? And see what a boundless field spreads a way north of the Canadas to the Frozen Ocean, covered with her Indian subjects. No, we cannot and we must not hope that England can do and will do every thing. She will do the part which God has allotted to her, evangelize her empire colonies, and rejoice that we are in a condition, from our unshackled ecclesiastical arrangements, from the anti-colonial and peaceful policy of the government under which we live, to make up what is lacking of her ability. She will rejoice that our bishops can go, simply as heralds of the Cross, representing nothing but the body of Christ, seeking no foothold upon the soil, asking for no privileges save those of scattering the seeds of truth, and preaching the unsearchable riches of Christ.

Having determined this point, it is very striking, and more I think than accidental, that the Church, in this her first full development of her Missionary work, should have given pledge, as it were, that she intends, God helping her, to *plant the truth*, to *revive the truth*, and to *preserve the truth*. In this relation do the countries to which our brethren are now devoting themselves for life, stand to the truth, and it is difficult to estimate which is the most interesting, which is the most important. While the mystery which has hung for ages over China ; while the immensity of her domain and the vastness of her population ; while the high civilization she has attained, and the ethical institutions under which she has outlived the rise and fall of many empires and many religions, invest her with a greatness which overpowers the mind, and staggers the conception, the feelings of the Christian turn with a deeper yearning to the land hallowed by the presence of his Saviour, and the Churches planted by the zeal and watered with the blood of the Apostles. If faith animates him to lift up Christ as an ensign for the millions of China, and look forward to the time when souls shall have been attracted by its mysterious influence, and nations shall

have been born in a day, love turns his heart to the remnants of apostolic glory which still linger with the Churches of the East; and he burns to light once more upon their corrupted altars the fire of apostolic truth, and in its blaze see Islamism crumble to its ruin! With both is the charm of antiquity—both have been the cradles of the world; but while the one has ever cradled error, the other has cradled all the truth which God has sent upon the earth. How glorious, to grapple at the same moment in the faith of Christ, with aged, hoary, deep-rooted error, and tear it from its vast foundations, and build up equally aged truth out of the ruins and corruptions of the present! With the destruction of the one, shall innumerable souls be rescued from the condemnation of the wicked; with the purification of the other, shall come the latter-day glory, the glory of an universal Church, having one Lord, one faith, one baptism, one God and Father of all.

In strong contrast with these fields of foreign labor, yet equally interesting and equally important stands out the scene of labor of our Domestic Missionary bishop. But neither its interest nor its importance belong to the present, nor yet have they any connection with the past; it is in the future that they lie,—it is through a vista of years that they must be viewed and calculated! Could the Churchmen of a generation back, rise from their graves and look upon the country which they scorned and neglected, how bitter would be their sorrow, how deep their repentance! It would be hard for them to recognize in the teeming valley of the Mississippi, with its powerful States, and its swelling population, and its abounding wealth, the far off land which they deemed it visionary to contemplate, and fanaticism to evangelize. It would amaze them to behold *eight bishops* clustering around that missionary whom they then deemed an enthusiast, for turning his thoughts, and his prayers, and his footsteps westward,—looking up to him as their presiding father, as their pioneer and their guide to the dioceses over which they rule,—dioceses whose very names would strike upon their ears as novel and unnatural! Could they speak to us, how anxiously would they exhort us, how earnestly would they pray us, as we loved our Church,—as we loved our country,—as we loved our homes and firesides,—as we loved the name of Christ,—not to be to that rising world the cruel stepmother which the Church of their day had proved herself. They would tell us to measure the future by

the past, and in that virgin valley to behold the mistress of this western world. They would bid us watch the rolling tide of population bearing on its bosom the bold and the enterprising and the reckless of every nation, and commingling them into one mass of vigorous thought and irresistible energy, and calculate its power for good or evil to all futurity. They would warn us to ponder upon the reflex influence which must flow back from this seat of political dominion upon the institutions of the East, strengthening their moral power and preserving their religious character, or else corrupting, debasing, and overthrowing them. They would bid us meditate upon the relation this ever-swelling mass of thinking, reasoning, moving creatures must have upon the Church of Christ and the condition of his kingdom, and awake to duty, to zeal, to self-denial, to self-devotedness."

Let not, my beloved hearers, these words of warning fall dead upon your ears because they are imaginary,—because our venerable fathers rise not from their graves and speak them in your ears. They are the words of soberness and truth. Imagination cannot conceive, nor can language describe the war of intellect, the conflict of opinion, the struggle of mind with mind, and of soul with soul, which is to be waged upon the battle-field of the West. Already are sown broadcast the seeds of infidelity and mischief, and nothing can control them but the Gospel in its power and in its unity. The strange and ominous cloud of Mormonism, with its religious and political elements, all foreboding mischief, not only to our creeds, but to our liberties—an imposture strangely enough foretold by Southee as most likely to arise just where it has done, and to find fuel for its flame among the roaming and churchless emigrants of the West—is a dark foreshadowing of what we may anticipate, when these elements of Atheism, and unbelief, and vice, and superstition shall have been permitted—if they are permitted, which God forefend—to ferment and corrupt; and they cannot be met with any success, save by the Church, for that is the only faithful body which goes forth in unbroken phalanx, itself freed from the evils of disruption and separation. Strain every nerve then, Churchmen, to multiply bishops, clergy, colleges, seminaries, churches in the West, for upon your present action may depend the future fate of country, church, religion, in this land.

How wonderful is the adaptation of the Gospel to every condi-

tion of human nature! How mysterious that the same remedy may be applied to every evil of man's heart, to ignorance, to corruption, to infidelity! And yet so it is! It is the blood of Christ seen by faith through the operation of the Holy Ghost, which is to be powerful to the destruction of the kingdom of Satan, under whatever phase it may appear. This is foolishness to the natural man, but it is the power of God and the wisdom of God unto salvation. It was with this weapon that the apostles of our Lord fought and conquered every form of sin; and Pharisaism and philosophy, wisdom and barbarism, felt alike its subduing influence, and melted into obedience and holiness. It was with this lever that their successors overthrew the opposing and persecuting systems of Paganism, and gained the triumph for Jesus over all the external enemies of his dominion. This it is which must ever give its power to the Church of Christ, and her danger is, especially in periods of intellectual movement, lest she be swerved from the simplicity of the truth and the purity of the faith. When all is agitation around her, when the intellect of man is working out new trains of thought, and devising new systems of philosophy, when the sphere of sense is itself expanding, and nature seems to be developing her hidden mysteries,—it is hard for the Church, and still harder for the Christian, to be satisfied with the ancient truth of God, and to rest upon revelation as given once and forever in its completeness! The temptation is toward developement,—developement of doctrine, or developement of practice,—the one running into rationalism, the other into superstition. In either case is it the worldly spirit creeping into the Church, and manifesting itself, according to the genius of the country, or the age, or the individual, in bold speculation, or ascetic devotion. Whichever may be the shape it takes, it is alike injurious to the power of the Church, alike fatal to her impression upon the world. Infected with either tendency, she cannot do her errand of mercy; or if she does, mingles so much error with her work of truth, that it soon corrupts and perishes. While, therefore, brethren beloved, we are seizing the opportunities which God, in his providence, is affording us, let us be careful so to maintain the Church which has been entrusted to our keeping, that when we shall send her forth, we may be sure that she will teach the simple truth of God, and impart to the nations whereto she is sent, not merely herself and her forms, but the spirit of Him who is her head and very

life! An awful responsibility rests upon us, the chief shepherds of the flock of Christ, when we contemplate such fields as those in which we are now preparing, through the instrumentality of these our brethren, to make an impression for eternity. It is fearful to calculate the mischief which may be inflicted even for this world—still more fearful to weigh the misery which may ensue in the regions of everlasting woe—by the promulgation of error in the stead of truth,—by the corruption, in however slight a degree, of the Gospel of God's grace, at a moment of such intense interest, under circumstances of such solemn grandeur. As the Lord opens the world before us, and we become more prominently the stewards and dispensers of his mysteries of grace, let us strive and pray that we may be permitted to guard with jealousy his *Holy Ark*, and present her ever to the world under one unchangeable aspect,—CATHOLIC, for every truth of God,—PROTESTANT, against every error of man!

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## Dioceſan Annals.

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### Church in South Carolina.

#### I. ORIGIN.

(Continued from page 341.)

In 1749, the Rev. Mr. Garden resigned the office of Commissary, which he had held for twenty-three years with great reputation and usefulness. The visitations of the clergy, which had been held since 1731, consequently ceased, and their Convocations were henceforth called *Annual Meetings of the Clergy*. The first of these was attended by ten clergymen. In 1750, eleven were present, and three absent. At that meeting, a rule was established in relation to marriages, that no minister should officiate at any wedding, unless the female party was a resident of his parish, cases of vacancy only excepted. This rule still continues to be acted on, though it has never been sanctioned by the Convention. It is considered indelicate and obtrusive for any clergyman to interfere in any way in the parochial affairs of another. Instances, however, have occurred of marriages being, under peculiar circumstances, celebrated within the parochial cure of another clergyman, but in such case the fee is paid to the rector, or minister of the parish, and is not considered as belonging to the officiating minister. In cases of emergency, private baptism is administered by the first clergyman of the Church who can be procured.

Charles-Town, being the emporium of an extensive and flourishing Province,

and drawing into its port a considerable part of the commerce of the adjoining Provinces, was rapidly increasing in size and population. The General Assembly found it necessary for the civil, as well as religious accommodation of its inhabitants, to divide the town into two parishes, and to build a new church. An act for this purpose was passed in 1751. That part of the town south of the middle of Broad street was erected into a parish, and called St. Michael's. The parish church, the present St. Michael's, was directed to be built "on or near the place where the old church of St. Philip formerly stood."

In 1753, Mr. Garden resigned the charge of St. Philip's parish. The Vestry, in their letter to the Bishop of London, requesting him to send out a rector, and an assistant minister in place of the Rev. Mr. Keith, who had also resigned, paid the following merited tribute to the character of Mr. Garden: "We should be greatly wanting in duty should we omit to say, that Mr. Garden, during his residence of thirty years and more among us, has behaved with becoming piety, zeal, and candor, in his sacred character and function, which he hath exercised with un-wearied labor and diligence, to the glory of God and the edification of souls; and we can with truth aver, he hath been a good shepherd of Christ's flock." They also presented him with a piece of plate in token of their high estimation of his character, and affection for his person, and with an approbatory letter, signed by the Vestry and the principal parishioners. He was succeeded by the Rev. Richard Clarke.

The slow increase in the number of clergy is shown by the records of their annual meetings. In 1755, there were eight present, and eight absent, making sixteen in all, and showing an increase of only two in several years.

The clergy, who were not missionaries of the Society for the Propagation of the Gospel, depended solely upon the salaries allowed by the Province; while the missionaries, receiving a salary from the Society, as well as from the Province, were generally better rewarded for their labors. The General Assembly, therefore, felt themselves called upon to provide a more uniform support for the clergy. They considered, also, that as the Provincial means for the maintenance of the clergy increased, the Society would most probably withdraw their support, and bestow it on less favored portions of the country. With these views, as well as to provide for the religious instruction of those parts of the Province where churches had not yet been built, they passed an act in 1756, for allowing an additional salary of £30 sterling per annum to the rectors of country parishes, who "do not, or shall not, receive a salary or Mission money from the Society." In the same year, they increased the salary of the established clergy to £100 per annum.

The Hon. Charles Pinckney, (father of General Charles Cotesworth Pinckney, and General Thomas Pinckney, afterwards so highly distinguished in the history of this State,) died in 1758. Desirous of promoting the religious instruction of his fellow-mortals, and of being instrumental, under God, of inducing others to extend the influence of religion, according to their means, this excellent and pious man founded a semi-annual lecture at St. Philip's church, which is known by the name of the *Pinckneyan Lecture*. For the support of this, he charged his mansion-house with the sum of five guineas annually, forever. This lecture was not actually established till 1810, but has been regularly delivered from that time to this.

St. Michael's church was first opened for divine worship in 1761. We must reluctantly omit a description of this well-known building, as our papers are already becoming too voluminous for their purpose. It is an imposing and venerable structure, and particularly noted for the height and symmetry of the steeple, which is the most prominent object in entering the harbor.

"The year 1762," says Dalcho, in an unwonted burst of enthusiasm, "is memorable in the annals of the clergy in South Carolina. A brighter day dawned upon their families, and cheered them with the hope, that when the husband and the father should be called to give an account of their stewardship, the widow and her little ones would not be left to perish by an unfeeling world. The loss, which they yearly sustained by some of their number, and the distresses to which the families of many were exposed, called forth their active sympathies. Though the scanty reward of their labors scarcely allowed them more than an immediate support for their own families; yet, with a generosity deserving of a better fortune, they shared their mite with the widow and orphan of their brother. Under the influence of these amiable and pious feelings, the clergy of the Province formed themselves into a Society for the Relief of the Widows and Orphans of Clergymen." Eleven clergymen formed at first the whole Society. Of course, the income, though enlarged by occasional donations, was very small. But in 1771, an application was received from three laymen of high standing in the community, to be admitted as members. Their request was granted, and from this period, the Society continued to receive applications for admission every year, from the most respectable laymen of the different parishes. It now numbers among its members, most persons distinguished for talent, station, or wealth, in the city and low country generally. This was the first Society founded in America for the relief of the widows and orphans of the clergy of the Church; and though serious objections have lately been urged to its constitution, as not bringing it directly into connexion with and responsibility to the Church, yet there can be but one opinion, that it has been the means of doing immense good, not only by relieving immediate want, but by removing anxiety as to the future, and by retaining among us many valuable men, who would else have sought for other spheres of labor. Not that any clergyman would be justified in making a provision for his family in case of his decease, his prime motive in deciding on his field of labor; but where the openings for usefulness in the cause of his Lord and Master seemed equal in two or more different situations, it might surely be allowable for him to choose that which should relieve him from anxiety as to the physical wants of his family, when he himself should rest from his labors. The funds of this Society amounted in 1763, to \$168 73; in 1788, to \$2,105; in 1800, to \$11,882; in 1810, to \$29,557; in 1818, to \$45,461; and in 1838, to \$50,000. Since that time, through the failure of the United States' Bank, its funds have been materially diminished. Heavy drafts have also been made upon its income by the death of several clergymen, leaving large families. But the Society is large; its members, clerical and lay, pay annually ten dollars each, and the income is still sufficient to enable the Society to distribute its benevolence with a liberal hand. It is believed, that in no other of our dioceses is there an equally sufficient provision for the widows and orphans of those who, devoting themselves to spiritual duties,

must almost necessarily neglect their temporal affairs, and lay aside little or nothing for future want. In several of the dioceses, nothing whatever has yet been done for this purpose.

In 1766, the Society for the Propagation of the Gospel in Foreign Parts, being informed of the provision made by the Assembly for the settled clergy, discontinued their salaries to the missionaries. The Missions in this Province ceased therefore in this year. The exertions of this Society deserve the warmest gratitude of every Churchman in America. The sums expended by them in supporting missionaries, catechists, and school-masters in the Colonies, were much greater than is commonly supposed. Their labors were continued through a period of sixty-four years in South Carolina, and seventy-four years in the other Provinces, down to the War. We have the expenditures of thirty years only of that time. During this time the amount was £103,084 sterling, of which £5960 were expended in South Carolina. If we take these years as a ratio of the whole, then their whole expenditure, reduced to Federal money, was \$1,128,981; and in South Carolina, \$56,453. In the year 1771, they had in the American Colonies, ninety-six missionaries, catechists, and school-masters.

Besides, they had annually expended a considerable sum in distributing religious books, and in founding Parish libraries. This is a subject deserving also the serious consideration of our Board of Missions, and the Domestic and Foreign Committees. The salaries of the missionaries do not allow them to expend large sums either in furnishing their own libraries, or in distributing books among their flocks. Yet, insulated as they usually are, deprived of all resort to public libraries, they must often be seriously embarrassed by the want of books of reference, treatises on theology, Church history, and the controverted topics of the day. Again: without being able to circulate, among the more intelligent of their congregations, larger works than mere tracts, one great means of usefulness is cut off from them. Many things, which it may not be prudent or desirable to touch upon in the pulpit, may be satisfactorily explained in the books which are now being issued from a prolific press. Could the missionary be furnished with a liberal supply of these, his hauls would be greatly strengthened. Will not the liberal-minded among us take suitable measures for effecting this object?

In 1775, commenced the struggle which ended in the separation of the Colonies from the Mother Country. We shall not detain our readers with a detail of the dissensions which arose between clergymen and their congregations, when the former happened to espouse the cause of his king. This contest, in several instances, ended in the disruption of the pastoral connexion, and the return of the clergyman to England as a loyalist. But this was not generally the case. Many of the clergy espoused the cause of the Colonies, and united themselves to their fortunes for good or evil. Five only, out of twenty, adhered to Great Britain, and left the country. The late Bishop Smith was banished by the British during their sway in the South, to Philadelphia, and the Rev. Mr. Lewis to St. Augustine. Others of the clergy became chaplains in the American army, or refused promotion in England, or otherwise manifested their earnest adherence to the cause of the country.

With the cessation of the Royal Government ceased the support of the clergy

derived therefrom. No longer nursed by the hand of Government, the Church sought among the worshippers that support which, before, it had derived from the public funds. The expenses of the churches in the city have since been defrayed by the rents and assessments of pews, the rent of glebe lands, the interest on stock, burial fees, &c. In the country, annual subscriptions are generally resorted to, with the exception of those parishes which possess funds, and also of some churches in the smaller towns, where the pews are annually rented. It is, however, most earnestly to be hoped, that the system of exclusive pews will hereafter seldom be resorted to, in the establishment of any new Church. No one cause has tended more to hinder the progress of the Church, and to keep up the most hurtful prejudices against her—none more to foster pride and exclusiveness among her members. The church should surely be a common ground, on which all, of every rank and condition, may meet for the worship of their common Father. Better, far better, that any inconvenience should be suffered by clergy or laity, than that a single humble worshipper should be turned from the door. **LET EVERY SEAT BE FREE**, should be the motto adopted by every Vestry, when building or repairing a church.

## II. INTRODUCTION OF THE EPISCOPATE.

The Church in Carolina remained without Episcopal supervision till a very late period. When the Episcopate was obtained by some of the other dioceses, the jealousy which prevailed among the laity here, prevented any action for the same object.

At length, in 1795, the Rev. Robert Smith, D.D., was elected Bishop, and consecrated in Philadelphia on the 13th of September. Mr. Smith was born in England, and educated at the ancient University of Cambridge. His scholarship must have been highly respectable, as he was elected to a fellowship at the age of twenty-three. He was ordained in 1756, and engaged as assistant minister of St. Philip's Church, Charleston. On the resignation of the Rev. Mr. Clarke in 1759, he was elected to the rectorship of the Church. He had previously married Miss Elizabeth Paget, of St. Thomas's parish, and, through her, had come into possession of a handsome fortune. He was thus enabled to be the active and efficient friend of his brethren, placed in less favored circumstances. That he was one of the most charitable of men is acknowledged by all. The commencement of the misunderstanding between the parent country and the Colonies, found him a loyal and faithful subject both in Church and State. In its progress, however, like many others, he became affected with indignation at the conduct of the Ministry, and zealously exerted all his influence on the side of the Colonies. At the siege of Charles-Town by the troops under Sir Henry Clinton, he animated the inhabitants to resistance by his preaching, and set them an example by going to the lines, armed as a common soldier. On the surrender of the place, he was, as we have before mentioned, banished to Philadelphia. He remained in the middle States till the peace, and took the temporary charge of St. Paul's parish, Queen Anne's county, on the Eastern shore of Maryland. In 1783, he was again welcomed to Charleston. The derangement of the finances of the Church, at this

period, as well as of his own estate, made it necessary for him to add to his other labors the arduous toil of managing a large school. In this capacity, by excellent management, he became a public benefactor, and did much to raise the standard of classical education to that height which it has ever since sustained in Charleston. His school became afterwards incorporated, as the Charleston College, and he was appointed the principal. He held this office till 1798, when he resigned it. His sound judgment and active zeal were exerted in many ways in behalf of the Church. It was especially through his means that this diocese was brought into union with the General Convention. In 1789, he received the degree of Doctor in Divinity, from the University of Pennsylvania, and in 1795 was elected Bishop of South Carolina. If his engagements as a teacher and a planter did in any degree interfere with the claims of his high office, we ought to consider the circumstances of the times. Let us rather thank God, that it is our privilege to live when the country is in peace and prosperity, and see that we ourselves do not fall into the besetting sins of our day.

Bishop Smith died in 1801, at the advanced age of 70. His clerical brethren had ever found in him a friend, and they mourned in him a father. The public charities of the community lost in him an active and energetic promoter.

The diocese remained without a bishop for several years. In 1804, the Rev. Dr. Jenkins was elected, but declined on account of advanced age. The Rev. Theodore Dehon, D.D., was elected Bishop in 1813, and was consecrated October 15, of that year. Of this learned, eloquent, pious, and exemplary prelate, we have not here time or space to furnish a satisfactory sketch. We purpose (*Deo volente*) to lay before our readers at some future time some account of his life and labors. Suffice it now to say, that the good effected during the short period of his Episcopate was immense, and the recollection of his powerful preaching and holy example has left ineffaceable traces on the present generation.\* He died in 1817, of the yellow fever.

(To be continued.)

### Missions (GENERALLY) in the West.

The vol. ending with the year, it is our purpose, as at the close of previous vols., in addition to the intelligence from the Missionary stations, to glance at the progress of Church extension in all the Dioceses. The Journals of Convention are the sources of information. As to intelligence from the stations of the Board, it must be obvious that we can give no more than we receive—the Missionaries report their *statistics* to this office, other matters to their Bishops, who transmit for publication what they see fit. The Bishop of Delaware and the Missionary Bishop in the N.W. have communicated with the office.

The April reports usually appear in June, the October in December.

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\* See an Essay on his Life, in an octavo volume.

**Maine.**

The Convention was held in Christ Church, Gardiner, July 10th and 11th.

It was "Resolved, that this Convention approve the general plan of forming an Indian Diocese, without, however, committing itself in any way in regard to the details of said plan."

Bishop HENSHAW says that the Church has been established at Brunswick, and efforts made to establish it at Bath ;—that St. Mark's Church, Augusta, under the faithful services of Rev. Alex'r Burgess, has recovered from its temporary depression. He further remarks in his address to the Convention,

" Few States in the Union present a more needy or inviting field, for the missionary labors of our Apostolic church, than Maine. And while a hope is entertained that the increase of our general missionary fund will enable the Committee of Domestic Missions to enlarge their annual allowance to this Diocese, we trust there will be a proportional increase of offerings from the friends of the Church within the Diocese. A reliance upon fitful and occasional contributions is too deceptive and precarious to meet the steady purposes of Christian charity. And I would earnestly recommend to the parishes here represented, the adoption of the plan of Sunday offerings, set forth in my Pastoral Letter of November last, to our churches in Rhode Island ; and which, I am happy to say, has worked admirably wherever it has been tried, and has received the unanimous sanction of the convention in that Diocese.

" The introduction of this plan of systematic offerings, would not only provide the means for the extension of our missionary work, but also enable us to keep up within the limits of the Diocese, a supply of Sunday School Books, of Prayer Books, and Tracts, illustrative of the doctrines of the Church ; a work of the greatest importance and necessity, whether we look to the increased prosperity of our congregations, or the

diffusion of our principles among those who are without."

**Augusta—Rev. ALEX. BURGESS.**

" I am happy in being able to report that the Parish of St. Mark's, Augusta, is in as flourishing a condition as can be expected. It is now entirely free from debt, a balance of about \$1400 having been paid during the past winter. The interest in the services of the Church is increasing, and the great prejudice that has existed against her, is certainly, though slowly, wearing off. Should the population of the town soon become greater, this Church might hope quickly to assist in bearing the burden of missionary expense. Until then, she trusts that she shall receive a little aid, looking forward to the time when she will be able, with the blessing of God, to repay ten-fold.

" As a missionary of the Church, indeed as a minister of Christ, I have not failed to exhort my people to prayers and gifts in behalf of Missions. A monthly collection has been taken, the amount of which will be, at some future time, stated."

**Bangor—Rev. JOHN WEST.**

" The results of our present grounds of encouragement cannot be embodied in this report. We have had no visit from our Bishop, and, consequently, have had no confirmation ; but a large class are awaiting his coming. And, in respect to the pecuniary affairs of the Church, I find it neither prudent nor advantageous to us, to speak much, until every thing shall be happily closed by the payment of what remains due us from foreign sources. For past experience has taught us, that, so soon as it is rumored that a Missionary parish has made great and generous exertions to relieve itself, it is in danger of being counted rich and independent, and so be left to a relapse, by being abandoned to itself, and deprived of all foreign aid."

**Brunswick—Rev. T. F. FALES.**

" In January last, a parish was organized, under the name of St. Paul's, which has now been admitted into union with the Church in this Diocese. We at present worship in a school-room,

which is extremely inconvenient; and as little could be effected without more suitable accommodations, an effort has been made, since April last, to obtain the means for erecting a small church. The few who compose our parish, being unable to accomplish this without aid from abroad, I have spent some time, in accordance with the earnest recommendation of the Board of Missions, in soliciting contributions from Episcopalian of other Dioceses. Through the blessing of God, I have not applied in vain. Nearly enough has been obtained to put up a neat little church, and we intent, God willing, to commence building immediately.

"In making this report, I feel constrained to record my grateful acknowledgments to many friends of the Church, for their kindness and sympathy, and for the generosity with which they have responded to my appeal."

#### New Hampshire.

Convention held in Manchester, June 26. In October '43, the Rev. CARLTON CHASE, D.D., was elected Bishop, and consecrated in Christ Church, Philadelphia, Oct. 20th, 1844.

The circular on Indian Missions having been called up, after some debate, was on motion laid on the table.

Rev. CHAS. BURROUGHS, D.D., then in charge, says,

"I have thought it best to transmit to you the letter, as well as the returns of the Missionary at Manchester. Since the Rev. Mr. GREENLEAF left Drewsville, the parish of St. Peter's Church, in that place, has chosen the Rev. NATHANIEL SPRAGUE as their Rector. He is an estimable, faithful, and pious man, and I would cordially recommend that he should be acknowledged as a missionary under the direction of your Board, otherwise I see not how he can be continued as the Rector of the Drewsville Church."

*Manchester*—Rev. W. H. MOORE.

"I have not much to remark on the state of this Station. Our parish has not greatly increased, although our pop-

ulation is increasing fast. But it will be seen that some additions have been made, and unless our hopes much mislead us, we expect at the next report, to show a still greater increase. We long for the time when we can resign the aid of the Board, and repay what we have received. But this is impossible yet, and I am satisfied that until our members have recovered from their great exertion to build the church, and obtain an organ, the experiment would be disastrous to our prospects."

#### Massachusetts.

The Convention was held in Boston, June 12-14.

The Bishop in his address, observes,

"At the last Convention, I expressed my sense of the great importance of some organized Board of Trustees, who might receive and apply monies contributed in aid of the erection of Churches. To the views briefly set forth at that time in my Address, I beg to refer you; at the same time expressing my regret, that no definite action on the subject was then taken. I once more commend the matter most earnestly to your attention. The want of Churches is one of the greatest under which we labor; and there is little probability of many new sanctuaries being built in this Diocese, without aid. It becomes, therefore, a most important object, to set on foot the most effectual means for obtaining this aid. The Board of Missions, to whom this subject was referred, have, for reasons which their Report explains,\* matured no plan for your consideration."

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"I must, in duty, urge upon the con-

\* "At the last Convention the subject of Church-Building, and the devising of measures to promote the erection of churches within the Diocese, was referred to this Board to consider the same, and report to the Convention now in session. The Board accordingly appointed a Committee to give the subject mature examination, and the result of their deliberations, approved by the Board, is, that it is not expedient, at the present time, to act at all upon the subject. The principal ground of the decision is, that the number of churches already erected, which are in an embarrassed state, and others now in progress, require aid to such an extent as renders it hopeless to attempt to raise funds for prospective efforts."

sciences of the lay-members of our Church the necessity of solemn self-examination, in reference to their interest in the Missionary Cause. The domestic missions of our Church throughout the United States,—her foreign missions,—the operations of our own Board of Missions in this Diocese,—all are cramped and retarded; and only for the want of a sufficient degree of that spirit, which prompts men to do unto others even as Christ has done to them.

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"While I must again urge upon the Clergy the formation, in their parishes, of plans for systematic contribution, let me affectionately press upon the Laity the remembrance of their responsibilities. Accustom yourselves to think often upon the pressing need which exists, of daily beneficence on the part of Christians. I must be permitted to bear my unequivocal testimony, at this time, to the zeal, judgment, and impartiality, with which our Missionary Board have discharged their responsible duties. They have well done that which they have done. But they cannot, it is obvious, meet the calls for aid which are made upon them, unless furnished with adequate resources. I commend this subject to your deliberate reflection; and may the Holy Spirit incline your hearts 'to think and do always such things as are right!'"

The Diocesan Board of Missions appears to be in the vigorous prosecution of its duties:

"The Missionary exertions of the Diocese have received a fresh impulse during the year, and its contributions in the various departments of Missions have exceeded those of any former year. All of these will not appear in the report of the Treasurer, not having been in some cases passed through the treasury of the Board."

"The amount received by the Treasurer for all departments of Missions, has been \$9903 80; of which \$3513 58 was for Foreign Missions; \$2190 86 for Domestic Missions, out of this State; and \$2901 56 for Missions within the Diocese."

In reference to the Indian Mission, it

was "Resolved, that this Convention highly approve of the plan of the General Board of Missions, as contemplated in the communication made to this Convention."

### Rhode Island.

The Convention was held in Zion Church, Newport, June 12, 1844.

On the subject of a Diocesan School, the Bishop remarks,

"As there can be but one opinion among Christian people about the importance of having intellectual education conducted upon Christian principles—so there can be but one opinion among Churchmen as to the desirability of having their children trained under influences which will be likely to confirm them in an intelligent and unalterable attachment to the doctrines and institutions of our Holy Communion. While a well regulated Diocesan School would afford the members of the Church the means of having their children thoroughly trained in academic studies, without endangering their religious principles or moral habits, it would give us the great additional advantage of having our beneficiary students, who are looking forward to the ministry, disciplined under our own eye during the most dangerous period of their preparatory course: and we might also hope, that, by God's blessing upon the means of grace employed in such an institution, many, who would otherwise be lost to the Church, might be called by the Holy Spirit to serve at her altars. I know that some fearful instances of the pecuniary embarrassment and total failure of such projects may be held up as warnings against an enterprise like this. But I know also, that in other instances, as in the Dioceses of Virginia and Maryland, where prudence and economy have been wisely permitted to control the incipient measures, the effort has been crowned with such success as to invite us to an imitation of the example."

One Rector holds the following language:

"A few moments' reflection has brought to mind more than twenty of the best charities of the day, which are systematically and freely aided by this church. I find a ready response of Christian sympathy to every discovery of moral want, whether at home or abroad. As an evidence of this, it may be proper to say, that one of the two females who have just sailed for Africa, to join the Mission there, has gone at the expense of St. John's Church, and both of them belong to our communion; and I may add, that there is not only an entire willingness, but a settled purpose among the gentlemen, to sustain some suitable man as a Missionary in China, so soon as he can be found. We bless God for this missionary spirit, and cannot but view it as a pledge of coming mercies."

The Diocesan Board of Missions is thus urgent on a subject which cannot be too often mentioned:

"The system of weekly offerings which has been proposed by our Diocesan, and recommended to the adoption of the Churches under his care, is fully adequate, if faithfully reduced to practice, to meet all our exigencies. It bears the stamp of Apostolic sanction, and is evidently the dictate of more than human wisdom. No other conceivable method could be devised, which would so effectually replenish the treasury of the Lord, and yet bear so lightly upon the individual. It has the further recommendation of giving each disciple of the Saviour the privilege of doing something, according to the measure of his ability, for the promotion of the cause for which the Redeemer died. When the feasibility of this plan, and the vastness and the sacredness of the results at which we aim, are considered, it is hoped that the remarks which are hereby submitted will have a tendency to promote decided, united, and energetic action. Experience teaches us to be aggressive, or lose ground, zeal, faith, love, and the light of our Lord's countenance."

#### — Connecticut.

The Convention met at New Haven

June 11-12. The Committee on the Indian Mission reported,

"The Committee on the circular concerning the Indian Mission, Report, That in their opinion, it requires no action on the part of this Convention, but that the scheme be left to the deputies to the General Convention from this Diocese, without any instructions concerning the same."

"On motion, Resolved, That the Delegates to the General Convention be requested to enquire into the practical operation of the General Missionary System of the Church, with the view of recommending such alterations as will diminish the incidental expenses, and prevent injudicious or excessive appropriations of whatever nature."

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#### New-York.

The Convention met at New-York in September.—Journal not yet published.

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#### Western New-York.

Convention met at Geneva, August 21-22.

The Bishop states: "The collections for the month of January have been, as usual for the last three years, applied to the Domestic and Foreign Missionary Board. The amount, together with some miscellaneous contributions, was about \$1500."

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#### New Jersey.

Convention met at Newark, May 29-30.

The Bishop says:

"On the feast of the Epiphany, in consequence of an appeal for aid from the Domestic and Foreign Committees of the Board of Missions, I addressed a Pastoral Letter to the Clergy and Laity of the Diocese of New Jersey, in behalf of the Missions of the Church; in which I affectionately requested from every Church a contribution for their benefit, on the ensuing Quinquagesima Sunday. This request was generously

met by the people of my own parochial charge, and, I believe, by most of the parishes. I need not here express my desire for the restoration, to the Church, of the weekly offertory; nor my conviction, that, when this shall be effected, special solicitation will no longer be required. Until it shall be so, occasional appeals must be resorted to. It is a great mistake to suppose their benefit justly computed by the sums they bring into the treasury. Missionary information, missionary interest, a sense of missionary obligation, what is well called 'the missionary spirit,' are among their rich results. Who can tell what purposes are then first formed? Who can tell what gifts of living, what bequests of dying, saints, are then suggested? Who can tell what hearts are won for God, what lives are consecrated to His Church? 'But ye, brethren, be not weary in well doing: for in due time ye shall reap if ye faint not.'

### Pennsylvania.

Convention met in Philadelphia, May 21-24.

### Delaware.

Convention met at Lewes, May 29-30.

In the address of the Bishop the following language is used:

"On the 21st June I attended the meeting of the Board of Missions in the City of Boston. My sense of the indispensableness of the missionary work to the growth and prosperity of the Church at home, and of its importance as the means of extending the kingdom of Christ and thus blessing the souls of men of other kindreds, has made me feel it a duty, at some sacrifice of convenience, regularly to attend the sessions of this body. That there should have been want of interest in its operations or diminution in its receipts at any time, should be cause of shame and regret to those who value the Gospel and the Church. Our own Diocese has been generously assisted during the year past. Three of our clergymen, having the charge of nine congregations, are now

missionaries of the Board. The debt of gratitude thus incurred ought not to be forgotten. May the seed thus sown yield a rich harvest in the gathering in of souls into the fold of Christ, as well as in the return made on our part to the treasury of the Board. I take this occasion to record my belief in the prudence, economy, and sound judgment with which our Missions, both Domestic and Foreign, are conducted. Our executive committees and officers are fully entitled to the confidence of the Church, and I cannot but think, if the real good accomplished by our Missionary agency were fully appreciated, there would be a ready and adequate response to the calls which it of necessity makes for aid."

In transmitting the semi-annual reports of the Missionaries, the Bishop observes:

"The Parishes in this Diocese, aided by the Missionary Board, are, under the divine blessing, it is hoped, gradually advancing, and becoming more established in the Gospel of Christ. The missionaries have been pursuing their work with great fidelity and devotedness during the time embraced in the present report. By the present report, it appears that there are now 149 communicants in the parishes reported. I do not suppose that when the aid of the Missionary Board was extended two years ago, more than one half that number could have been found in connection with them."

*Dagsboro', &c.*—REV. WALTER E. FRANKLIN.

*Milford, Cedar Creek, &c.*—REV. J. L. MCKIM.

Prospect at Milford not encouraging; at Cedar Creek, very much so; at Georgetown, a handsome brick church in the progress of erection,—consecrated in November.

*Seaford, &c.*—REV. JNO. LONG.

Speaking of St. John's, *Little Hill*, he says:

"This Church, which for a number of years remained in an unfinished state, last fall was completed and consecrated,

to the joy and delight of the lovers of Zion. God has done much for us, for which we are thankful. The attendance is large; the congregation grows in its attachment to the Church of Christ. This Congregation reminds one of the Jews of old, though affected in a different manner. The latter shed tears of sorrow at the building of the second temple; the former tears of joy at the completion of their church. This tear is often seen coursing its way down the cheek furrowed by care and age. Those who have been confirmed, I think are growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. God is with us; to his name be the praise."

Of St. Luke's, *Seaford*, he remarks:

"The prospects of this infant Church are brightening, and becoming day by day more encouraging. The congregation, though not large, is one of great interest. The materials are of a desirable kind to form an interesting and flourishing congregation; though patience and diligence are essential. I am much encouraged here for the Church. The debt which has proved such a great obstacle to the advancement of this congregation, I trust will soon be removed. Our friends in Baltimore have promised us aid: for the remainder, we look to our brethren in Delaware. The Church here will prosper; and her influence be a happy and saving one. In closing my report I would express my gratitude to God for what he has done for us, and the cheering prospects now open to the Churches in this station."

### Maryland.

Convention met in Baltimore, May 29—June 1.

After speaking of missionary efforts in the Diocese, the Bishop continues:

"To the kindred duty of contribution to the funds for the support of the domestic and foreign missions conducted under the sanction and superintendence of the General Board of Missions of the Church, I called the attention of the diocese in February last, by a Pastoral Letter, issued in compliance with a sug-

gestion by the Committees of the General Board, and conformably with the same suggestion, recommended a collection in all the churches, on Palm Sunday. The result, although in some instances, particularly in the District of Columbia, it surpasses my expectations, on the whole, I fear, fell short of what might have been hoped for and ought to have been afforded. I am not, indeed, surprised that the repetition of the experiment which, on Quinquagesima in 1843, was so successful, should have proved either throughout the Church, or in any particular diocese, a failure. Such efforts, which have been well termed 'spasmodic,' tend, in their own nature, to gradual, and generally speedy diminution. The practical illustration of that tendency which this year's experience has afforded us, is but another lesson on the duty of steady, general provision for the discharge of this branch of duty. Again, brethren, let me urge on you the consideration that our action, to be thoroughly effective, must be unremitting and universal. I rejoice that our deficiencies in this respect are continually lessening. We are yet far, very far, from even an easily attainable degree of perfectness; but I trust that at least the disposition to regard it as not unattainable is gaining ground. In the few instances wherein the apostolic rule, so thoroughly carried out by the early Church, of setting apart a fixed portion of our goods and gains for alms-giving and the discharge of duty, has been fairly propounded and steadily followed, the results have been all that was hoped for, and much more. Can the Convention have a worthier object of deliberation and action than to provide for the universal adoption and practice of that rule?"

In the enumeration of his acts for the year, we are informed:

"On Wednesday, June 21st, I attended in my place at the annual meeting of the Board of Missions, in St. Paul's Church, Boston. The meeting continued through that and the two following days, elicited much interest, and resulted in the confirmation of our most important mission to the Eastern Churches, in the hands of its present

very able and invaluable occupant; and in an improved settlement of the domestic missions which are producing such extensive and excellent results on our western frontier. The initiatory steps toward the formation of an Indian Diocese were also taken, with promise of ultimate success. All present and participant in the deliberations appeared to be cheered and encouraged, and strengthened in their convictions, that these missionary operations, both foreign and domestic, are the salt of the Church, which if it suffer to perish, its savor before man and God must perish with it."

The Committee on the scheme of Indian Missions reported the following resolutions,—adopted :

1. That this Convention recognizes the especial claims of the Indian Mission upon the charities of the Church.
  2. That this Convention approves the scheme presented in said circular, and cordially recommends it to the support of the Diocese of Maryland.
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### Virginia.

Convention met at Lynchburg, May 15th.

The Assistant Bishop, in the course of his report, states :

" *May 10th.*—Preached at Columbia, and confirmed five persons; at night met with the servants of Mr. William Galt, in a commodious room appropriated to this purpose, and after listening with much interest to the examination of a catechetical class conducted by Mrs. Galt, I addressed the adults. A similar arrangement exists on the estate of Mr. James Galt, which, to my regret, I was prevented from witnessing.

" I cannot refrain from expressing the great gratification which I experienced in attending the services in the several chapels to which I have alluded. When masters make such provision for the instruction of the people of color, and ministers regard and look after them as pertaining to their congregation, it can

no longer be said ' no man hath cared for their souls.' And sooner or later, both masters and ministers must be amply compensated by the blessed results of such spiritual supervision. My heart's desire and prayer is, that these commendable examples may be followed by all who have it in their power, until there shall be no section of our Diocese without suitable provision for the religious teaching of this portion of our population."

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### North Carolina.

Convention met at Washington, May 22-27.

Among the marks of encouragement noted by the Bishop, in his address, we select the following :

" Another note of encouragement is manifest in a growing disposition, on the part of the poor and ignorant in our Diocese, to receive the blessings of the Church. This is especially true within the range of our Mountain Missions. Here the destitute begin to perceive and appreciate the eminent appropriateness of our Liturgy to their condition. In many instances, they have confessed to me with tears of gratitude, that its use among them has opened to their minds sources of knowledge inconceivably greater than any thing which they had before enjoyed. Persons unable to read, have given as a reason for becoming Episcopalians, that so much of the Bible is read to them in our services.

" Our Chants, too, have found special favor with them. Through the whole extent of my last visitation in the Mountain district, I was accompanied by three of my younger Clergy, who were sufficiently skilled in chanting to enable us to chant the portions of our service usually performed in this way. The effect was in the highest degree favorable, and the desire of the people to be instructed in this kind of music importunate. So that I feel certain, a little pains on the part of our Missionaries and the more intelligent members of our Communion, would render Chanting an important means, both of producing among the ignorant a sounder and deeper religious feeling, and of

greatly increasing and fixing in their minds Scriptural truth.

"Another mark of encouragement, is our continued success in communicating the Gospel orally to our colored population. It is true, for want of Missionaries and catechists, we have not been able to extend our labors in this department beyond a very limited field. Still our success in this field is undiminished. Just in proportion as Scripture knowledge is thoroughly communicated to this people, accessions are made to the Communion, and Christian principle seems to control the life. The main thing, indeed, with this impulsive race, is to fix in their minds, by Catechetical training, the cardinal truths of Holy Writ. In the case of adults, it must be acknowledged, there is great difficulty in effecting this. But not in the case of children. They are quite as apt in committing to memory, and I think in comprehending the meaning of what they learn, as white children. And on large plantations, where they are kept from bad influences, they are much more likely than white children to receive deep religious impressions. I was greatly encouraged, on my last visitation to Lake Scuppernong, to find among the class for Confirmation, a number of those for whose instruction I prepared, three years ago, my Oral Catechism. So much encouraged was I with this result, as to determine, by God's permission, to employ my first leisure in carrying out my purpose, for some time cherished, of preparing a *Scripture Catechism* on the same plan."

On the other hand, the small number of candidates for holy orders is discouraging. He remarks :

"In connection with this fact of the fewness of our Candidates for Holy Orders, let me appeal to the pious young men in the Diocese engaged in secular occupations, to consider the alarming deficiency in the numbers of our Clergy to meet the Saviour's requirement 'to preach the Gospel to the poor ;' and to set apart seasons of humble and prayerful and earnest inquiry with themselves, whether, in the present necessities of the Church, their vows of self-consecration

to her divine Head can be fulfilled in any way so entirely as by their devotion to the holy Ministry.' And further, let me call upon my Brethren of the Clergy, to make it a special duty to direct the minds of baptised children, under the influence of the Holy Spirit, to this sacred office. And finally, let us all, as a branch of the Church Catholic, earnestly and with increased importunity, 'pray the Lord of the harvest to send forth laborers into his harvest.' "

*Valley of the Wataga.*—"The last Mission to which I ask your special attention—and I put it last because I think it the very farthest from being last—is that of Ashe County, under the direction of our well-tried—may I not say *severely* tried?—brother, the Rev. Mr. Prout. That Mission is deeply interesting in itself, as I remarked to you somewhat at large in my last Conventional Address. The section of country where it is situated is beautiful and striking, far beyond my powers of description; while the inhabitants cannot be overmatched in spiritual destitution by the inhabitants of any other known land. A portion of them had not, before the arrival of our brother, heard for seven years, even an *uncertain* sound of the Gospel. And they are now willing to be taught—many of them eager to be taught—the way of salvation by Christ! Besides, the Valley of the Wataga, where our Missionary has planted the standard of the Cross, is a kind of connecting link between the different portions of that whole needy region. Avenues open on every side to large districts equally destitute and neglected with itself. Indeed, six Missionaries at least might at this moment be profitably employed at that point. Two, with an efficient School-master, is the smallest number we can think of attempting to proceed with. The plan, which, after full inquiry and mature consideration, I regard as the only feasible one for a sure and adequate, though gradual supply of spiritual privileges to this needy people, is the following: Land in that neighborhood is good and cheap. For two hundred dollars at the most, a farm could be procured with sufficient 'clearing' to support a Missionary establishment equal

in extent to the demands of the surrounding country. Add to this two hundred more, and the farm could be properly 'stocked' and supplied with the buildings needful for immediate use. For the inconsiderable sum, then, of \$400, a Missionary establishment might be placed upon a permanent footing, which would secure a comfortable home, and in a short time maintenance to a number of Missionaries adequate to the supply of spiritual food to the now famishing, yea perishing, thousands which cluster around the mountains of Ashe, Yancey, and a part of Burke Counties. And let us consider the advantages of having our Missionary operations in that quarter concentrated in such an establishment. 1. For cheapness, it would certainly have the advantage of all other methods.—2. And also for securing permanent ministerial services—as the Missionaries would enjoy the comforts of a home, of society, and of mutual counsel and fellowship. Besides, it would furnish the most effectual means of ensuring and fixing the attachment of this people to the Church. It would give to our operations an aspect of force, and stability, and earnestness, which is incalculably important in an appeal to the uninstructed mind. And moreover, such a plan would silence, in a good degree, opposition, and prevent interference from the jealousy of the surrounding sects. On every account, therefore, a plan such as I suggest commends itself to your favor and active co-operation. And now, in conclusion, I appeal to you as Stewards—as having in trust the power of the holy Church in this Diocese—as destined soon to stand with the needy before the judgment-seat of Christ; and I ask you in the name of God, in Christ's behalf I ask you, will you suffer so fair, so inviting an opportunity for saving souls, to pass unimproved for the want of so small a sum?"

The circular touching the Indian Mission was read and ordered to be spread upon the journal.

*Rockingham Co.—Rev. Jno. Lee.*

An experimental mission to the slaves—just commenced.

### South Carolina.

Convention met at Charleston, Feb. 17—22.

"The Committee to whom the resolutions relative to Indian Missions were referred, respectfully report that they have considered the same, and also a communication from the Secretary of the Domestic Board in relation to the subject, and beg leave respectfully to report, that they recommend the adoption of the first resolution as it stands, and the second resolution amended as follows, viz :—

"1. Resolved, That the Indian Tribes of the United States having been removed by the policy of our Government from the immediate neighborhood of Christian communities, to the remote regions of the West, the duty devolves upon the Christian Church to adopt the most efficient measures for supplying them with the Gospel of salvation.

"2. Resolved, That to this end it is expedient to send out a Missionary Bishop for the special purpose of organizing and extending the Church among the Indians; and deeply impressed with the importance of this object, this Convention doth request her Delegates to the General Convention to bring the subject before that body, whenever in their opinion it is deemed most expedient to act upon the subject."

In the course of his address the Bishop op remarks :

"On eleven occasions various services were held for the class of servants on plantations: at North Santee; Waccamaw; Lower St. John's, Berkley; St. Thomas'; Upper St. John's, Berkley; Wateree: and at Aiken. Of the whole number confirmed, 151 were of that class. In addition to what was suggested in former addresses, in relation to their religious benefit; their generally noticed liking of Church music induces me to suggest the expediency of their being taught to chant. It is believed that this *mode* of singing is more easily acquired, in its least complicated form, and will be more generally approved by them than any other."

**Georgia.**

*Athens and Lexington.*—Now self-supporting. The Rev. Dr. STEPHENS, in advising the Committee of his resignation, assures them that it has been to him a matter of peculiar joy to see our beloved Church planted and taking vigorous root in the seat of the State University, fostered in part by their kind offices.

*Clarkesville.*—Taken from the list.

*Marietta.*—Rev. THOS. F. SCOTT.

*Rome and St. Mary's.*—Vacant.

**Florida.**

Convention met at Tallahassee, in January, 1844.

*Jacksonville.*—Rev. D. BROWN.

Parish remains much the same as during the previous year; it is now vacant, the Rev. Missionary having gone to a station in Alabama.

*Key West.*—Rev. J. H. HANSON.

A fine stone building has been erected for the use of the congregation—and now paid for. The congregation increases in numbers, and there is a large and flourishing Sunday School connected with the Church. The heat of summer compelled the rector to remit his duties, but they have been resumed.

*Marianne and Monticello.*—Vacant.

*Quincy.*—Rev. JOSIAH PERRY is collecting the members, whom a nearly three years' deprivation of church privileges had scattered. Much liberality has been shown on the spot, and measures have been taken to render the church edifice commodious.

*St. Augustine.*—Rev. F. H. RUTLEDGE.

Has preached occasionally for the soldiers at the Barracks, and also for the people of color.

**Alabama.**

Rev. N. H. COBBS, D.D., was elevated to the Episcopate of this Diocese on the 20th October. We have no journal of the Convention.

*Carlowville.*—Rev. F. B. LEE.

Labors on in hope, though with but little encouragement. The state of his charge remains pretty much as when last reported.

*Huntsville.*—Rev. F. H. L. LAIRD.

Church edifice not yet commenced.

*Livingston.*—Rev. J. J. SCOTT.

Station steadily advancing, and the missionary trusts it will soon be able to sustain itself without the aid of the Missionary Society.

*Selma and Cahawba.*—Rev. L. B. WRIGHT.

*Tuscumbia and Florence.*—Rev. D BROWN.

Recently appointed. The friends of the Church in Northern Alabama he says, are much scattered, but the prospect of permanency is good, if services can be kept up.

**Mississippi.**

*Grand Gulf, &c.*—Rev. B. B. KILLIKELLY, D. D.

The Missionary at this station suffered from extreme illness for the greater part of the half year, but has now, we rejoice to see, convalesced.

*Jackson.*—Rev. N. W. CAMP.

"I see no cause whatever to be discouraged in this mission, but on the contrary, much to encourage, not only the missionary, but the friends of the Church for which God be thanked. Emigrants are coming to this place gradually, and among them we are sure to find some Episcopalians.

"The consideration that this city is always unusually healthy, especially in the summer season, is beginning to operate very favourably upon its growth.

and consequent prosperity: My family never enjoyed better health in New England than they have here, since last December, and I have only lost two Sabbaths, by indisposition induced by fatigue in travelling.

"We expect to commence building a church this fall, part of the necessary funds are already raised. I hope in my next report to be able to say that it is finished. Owing to my laboring mostly in the city, I have not yet been able to visit as much as I could wish among the Planters in the country. I have however become acquainted with several, and all without a single exception are favorable to the Protestant Episcopal Church.

"I have preached in Clinton, twelve miles distant by rail-road to Vicksburg, where I am happy in being able to say there is a reasonable prospect of reanimating old St. Matthew's parish once more. In Canton, (in Madison Co.), about twenty-five miles north of this place, I have preached, and I think that before long a good and really vigorous parish can be gathered there. With some assistance, I think Clinton and Canton and Raymond, or perhaps either two of those three places, would support a clergyman."

*Macon, &c.*—Rev. JOHN HENSHAW.  
Recently appointed.

*McCaleb.*—Rev. J. S. GREENE.

*Port Gibson.*—Rev. A. P. MERRILL.

This is an experimental mission to the slaves in this vicinity. The missionary remarks:

"I think the prospects for usefulness among the blacks are indeed very promising. The circumstances of the slaves here are very peculiar. They are in a Christian country and nominally Christian, though in reality almost Heathen. They are the most thankful creatures for gospel privileges I ever saw. I intend hereafter to give you a particular account of my labors among them."

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### Louisiana.

Convention met at New-Orleans, June 14th and 15th.

The Bishop says:

"In reviewing the operations of the year, and the general condition of the diocese, we have great reason to be grateful to Almighty God for his blessing. Instances of his favor towards us as a church, have been constantly multiplying, and it cannot be doubted that yet greater blessings are in store for us, if we be faithful to the trust committed to our care. Our chief want is an increase of laborers; the people are not only willing, but desirous to receive them; and the difficulty of securing such as are willing to cast in their lot among us from abroad, suggests to me the duty of again pressing on the clergy the importance of seeking out suitable young persons from among ourselves, who may be trained up for the church."

*Natchitoches.*—Rev. E. GUION has recently succeeded the Rev. JOHN BURKE, who, after a successful ministry of several years there, has been called to the Presidency of Franklin College, at Opelousas. The church edifice has been completed and paid for without an application beyond the diocese—a promising Sunday School established. It is refreshing to know that our most remote South-western Missionary carries the "same spirit of missions to the prairies of Opelousas that animated him in the woods of Natchitoches."

*New-Orleans.*—Rev. N. O. PRESTON. A station just commenced.

*West Baton Rouge.*—Rev. A. H. LAMON feels much encouraged by the prospect before him—congregation gradually increasing—services held for the colored people every Sabbath afternoon at two different places, at each of which 100 or upwards attend, and seem much interested.

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### Tennessee.

Convention held in Clarksville, May 22-25.

*Bolivar*.—Rev. D. STEPHENS, D.D. Church edifice not yet completed.

*Franklin*.—Vacant, the late Missionary, the Rev. W. P. SAUNDERS, having been transferred to Indiana.

*Jackson and Brownville*.—Rev. LOUIS JANSEN. Prospects very encouraging.

*Knoxville, St. Andrews, and Williamsport*.—Vacant.

### Kentucky.

Convention met at Louisville, May 9-11. The Bishop, in his address, remarks:

" Within the past two years, I have been made far more sensible than ever before, of the vast debt of gratitude which the Church in this Diocese owes to the fostering care of our General Missionary Society. To its large and liberal donations, we chiefly owe it, that at length we have been able to establish a cordon of posts—I would I could say from Maysville to the Mississippi river—but certainly from Paris to Mills Point. Within that period, four new points have been partially occupied, besides Shelbyville, viz. Elizabeth-town, Bowling-green, Covington, and Newport. If unable ourselves to sustain these stations, we are bound to feel nothing but unmixed gratitude to the Great Head of the Church for foreign aid. But I must, for one, confess, that no small share of pain and mortification is mingled with my grateful joy, when I reflect, that by means of less effort and less self-denial than were put forth by our distant benefactors in bestowing this bounty, we ourselves should be able more than to supply our own needs. Greater exertion and self-denial in the feebler parishes would sensibly diminish the occasion for Missionary aid. And an effective system of church offerings in all our parishes would far more than raise the balance at home, without reliance on distant aid.

" Much has been said of late on the subject of Missionary organization. It appears to me, if the Missionary spirit were up, and the Missionary funds were actually contributed, there would

be little room for such diversity of opinion. What material odds could it make, if we actually raised our \$2000 a year for Diocesan Missions, whether it were disbursed by a Diocesan organ, or by our Domestic Committee? All my urgency on this occasion shall be directed to an earnest calling upon the clergy, promptly to establish, and vigorously to carry out, a wise system of church offerings, every Lord's Day, for sacred purposes. And may the bountiful God and compassionate Saviour bless the effort."

*Bowling Green*.—Rev. C. C. TOWNSEND.

" From the day on which my appointment as Missionary was made known to me, my aim has been permanent effort. On the basis of a salary I have endeavored to plant the Church here, and by God's blessing, with some success. Unwilling that our people, few indeed, should deem it more blessed to receive than to give, I opened a subscription for a church 25 by 35, with a basement for Sunday School and Female Seminary, and raised upon it about \$500 from a few Episcopalians and friends of other denominations. I contracted for an acre of ground, adjacent to this beautiful town; the same elevated spot on which the lamented Rev. B. O. Peers had it in his heart to erect a college. I have five years to pay in,—for the acre. On this lot, by the aid of three hired servants, I erected a log house, which now serves as a school-room, and lodging-room; to this I am now adding another room for my family. I thus escape high rents, but contract some debt, without interest, to be paid at Christmas, on reception of my salary. On the same lot a neat brick church is nearly erected, dimensions as before stated, which will cost when complete about \$1000. It is to be enclosed from the weather, and the basement fitted for use for about \$700.

" For a portion of this, we must appeal to our friends abroad. I have a small school, barely sufficient for current expenses, and no other source of income but my salary as Missionary, and a willing heart, and hands accustomed to labor. I preach to three white

congregations in the town and country, and one colored congregation in town. In these departments of my labors, we have an increasing number of warm friends, but all that I can expect them to do is to pay their subscriptions for the church, and contribute a regular mite for the Domestic Committee. The negroes are becoming very fond of our Prayer Book and doctrines, and have subscribed \$9 in small sums toward the church. \* \* \* \*

"We have a delightful climate, and a beautiful populous country, and our beloved Zion will prosper here, if she can be made to 'arise and shine' at the outset. For this, under God, we look to the Domestic Committee, and I know of no field which presents a fairer prospect of eventually returning a harvest into their garner, to make glad some other waste places in Zion. Testaments, Prayer Books, and Tracts are regularly distributed and readily received, and our worship is becoming better appreciated and responded to, in consequence of the distribution of the means."

*Covington and Newport.*—Rev. G. G. MOORE.

"This is a new parish, recently organized, under encouraging circumstances. Our friends here have purchased a very convenient brick edifice, formerly used by the Methodist Church, and it is expected that an organ will be put up this week, which will add interest to that important part of divine worship—*sacred music*.

"We are much indebted to the warm Christian sympathies and kind-hearted labors of the Rev. Dr. Cobbs, of Cincinnati, for the establishment of this parish. A very promising Sunday School has just been established here, numbering about 30 pupils, under the direction of a very efficient superintendent."

*Danville.*—Rev. M. F. MAURY.

"Our church edifice is now entirely finished and paid for, and the ladies, to whom we are indebted for our vestry room and bell, are enclosing the front of the church with a neat iron railing, which will add much to its appearance.

The general condition of the parish is encouraging, although the experience of each successive year confirms the opinion expressed long ago, that 'patience must have its perfect work,' before the Church can be placed on equal footing with the denominations around us. May the good Lord prosper our efforts, and make them redound to his honor, and to the happiness of his people, through Jesus Christ our Lord."

*Elizabethtown.*—Rev. WILLARD PRESBURY.

"I came to this place about the middle of December last, in the capacity of a teacher; intending, however, to embrace every convenient opportunity for preaching the Gospel. Since here, I have preached seven times, officiated at one marriage, one baptism, and two funerals. I have also recently organized a parish, having six communicants. A good impression seems to have been made with regard to the Church, and I cannot but think that present circumstances encourage the hope of an increasing and permanent parish."

*Frankfort.*—Rev. M. H. HUNTER.

*Hopkinsville.*—Rev. GEO. BECKETT.

"Our prospects at Hopkinsville are more encouraging. We hope by the assistance of our brethren in the diocese, and at other places, soon to have a suitable edifice for divine worship. At Princeton, our church edifice is expected to be finished next spring, and in other respects our enterprise here is decidedly prosperous."

*Mills Point, &c.*—Rev. N. N. COWGILL.

"The condition and prospects of the Church within the field of labor assigned to him, are encouraging. Through the blessing of God upon the efforts made to extend the Redeemer's kingdom, his name has been glorified, and his glorious Gospel made the power of God to the salvation of souls.

"The preached Word is well received, and many are inquiring to know what they shall do to be saved. The Church seems to be gaining the love and confidence of many who heretofore have been strangers to her. Prejudices

are giving way, and God is raising us up good friends and true.

"At Mills Point, we expect to erect a church during the present season."

*Paris.*—Rev. J. AVERY SHEPHERD.

"The present condition of this church is such apparently as to furnish substantial grounds for encouragement. There is evidently an increasing seriousness and earnestness amongst the members of the church and congregation, and not the least favorable symptom amongst us is, that the responsibility which attaches itself to the sponsor's office seems to be in a good degree realized by those who are called upon to fill that station. Public catechizing has been introduced with much acceptance. Since Christmas, a weekly meeting has been established for the servants of those families which attend the church. The course pursued with them has been to teach them orally the catechism and the responsive parts of the church service, and to explain these to them by a familiar lecture. The servants have become very attentive and much interested, and are exceedingly grateful for this attention to them. The average attendance at church is also gradually increasing. On the whole we have had many difficulties to contend with, yet but few discouragements."

*Smithland.*—Rev. ROBERT ASH.

*Ohio.*

*Boardman and Canfield.*—Rev. J. T. EATON.

*Centreville.*—Rev. AB. EDWARDS.

*Huron.*—Rev. SAM'L. MARKS.

*Marietta.*—Rev. ED. WINTHROP.

*Springfield.*—Rev. A. T. M'MURPHY.

*Indiana.*

This Diocese, says Bishop KEMPER, is young and feeble, yet to the eye of faith it is full of promise. All the parishes are small; and as efforts have been made, or are now making, to erect houses of worship, it is impossible for any one of them

to support a clergyman. Let the generous aid which has been afforded be continued a few years longer, and the Church in Indiana will rank among the most flourishing in the West. The sacrifices, the patient endurance of poverty, neglect, and toil, and the faithfulness of the Missionaries, are beyond all praise. In the great work of their calling, in devoted attachment to the body of Christ—to say nothing of their uniform kindness and respectful attentions to myself—the clergy of this Diocese form a little band of whom any Bishop might be proud.

*Fort Wayne.*—The Rev. B. HALSTED went to this place in the spring. It has 3000 inhabitants. He has baptized 8 infants; 4 persons have been confirmed; and there are now 21 communicants, 5 Sunday School teachers, and 25 scholars. No measures have yet been taken for collection of funds for building. The vestry are now negotiating for a lot.

"The prospects of my mission I regard as quite encouraging, not only in town, but also at the several places where I now regularly officiate, at distances of six, twelve, and fifteen miles. I have a strong hope that a parish may, at no very distant period, be organized in the western part of this county, twelve or fifteen miles from town. There are now a few Church people there, and a highly respectable and wealthy Episcopal family is daily expected from the Hudson river. We have lately received a most generous grant from the N. Y. Bible and Common Prayer Book Society, of 12 Bibles, 50 Testaments, and 100 Prayer Books; also from the N. Y. P. E. Tract Society, a valuable and timely donation of 8000 pages of Tracts. We shall try to make good use of these weapons, and trust that much good may be done by their means. I am happy to assure you of the very good effects of your late visit to our parish. I have heard it spoken of with great satisfaction by several. \* \* \*

"Our growth, as every where else, will not be rapid, but *certain*. Meantime our faith and patience must be unfailing, and our prayers and labors abundant, and in due time, with the

blessing of the adorable Head of the Church, we shall reap a glorious harvest, much more than rewarding all our toil."

*Indianapolis.*—This station, after a long vacancy, is at last happily supplied by the Rev. SAMUEL LEE JOHNSON, whose excellent lady is conducting with great ability and encouraging success a seminary for young ladies. The place has 4000 inhabitants. "There is much reason to be encouraged to labor here. The congregation I believe is rather on the increase, although we have lately lost some prominent members with their families. With God's blessing, Christ Church will grow, though now many of its seats are vacant. Our school is brightening in its prospects. We have yet to meet and overcome many obstacles, much strong prejudice, but the light of truth will in time banish these. I sometimes think the labor great, and the sacrifice costly, yet I know the cause is good, and am therefore ready to endure the labor, or forego any gratification for the sake of its advancement. God still continues to bless us all with health and strength. I most earnestly pray that he may give grace also to spend it in his service."

*Michigan City and La Porte.*—The Rev. SOLON W. MANNEY reports 31 communicants at each station, and the baptism of 8 infants at La Porte. The intended church at this place has not yet commenced, "but they are about getting the timber together. I sincerely hope there will be no failure there."

*Leavenworth.*—The Rev. JOHN H. DRUMMOND reports 3 infants baptized, 4 communicants, 12 Sunday School teachers, and 65 scholars. He has preached 44 times; administered the Holy Communion twice; catechized openly in the church 20 times; and travelled 500 miles in the performance of duty.

"You are already well acquainted with the circumstances of my Mission. You know, appreciate, and can sympathise with my difficulties.

"My five candidates for confirmation were prevented by sickness and other unavoidable Providences from receiving that holy rite. It is hoped that they

and others will be prepared against your next visitation.

"I have undertaken the building of a church in Leavenworth—quite a novelty among this people. \$300 have been subscribed here; \$12 in other parts of the diocese; and \$200 more are wanted for the consummation of this necessary work. Cannot our Eastern friends, devoted as they are to Christ and his Church, assist us?

"I am in great need of books, Bibles, Testaments, Prayer Books, Tracts, &c., for distribution. Those which you have kindly ordered for me have not yet arrived. The want of a horse, to which I formerly referred, has occasioned me much sickness, and limited the exercise of my clerical office.

"Mr. Thom, of Fredericksburgh, Va., offers two lots and a glebe to the church, if I will settle in Fredonia. I trust that the land may be secured; for it is thus only that the church can be sustained in this section of the country. I commend the liberality of Mr. Thom to the approbation and imitation of those Churchmen who possess lands in the needy West."

*Madison.*—The Rev. J. L. HARRISON reports as follows:

"The report which I have to make of my official acts and duties as a Missionary in the employ of the General Missionary Society for the last two months, must of necessity be brief, and may not be in the precise form required by the Board, but this defect shall be removed in the semi-annual report in April next (*Deo volente*). On the 25th July I reached Madison, after a passage of three days down the river from Wellsburgh, Brooke Co., Va., and immediately called on the members of the church, who unanimously desired to have a Missionary stationed among them, and most of them considered the present as a favorable time to rally the scattered members of the flock around the banner of the Church. On the 28th July I preached twice in the school-house at Madison, and on the 29th left there on a visit to Jeffersonville and New Albany, and preached in the church in the latter place on the 31st instant, in the evening, to a good num-

ber of persons. I left there on the 31st, on my return to Madison. The people at Madison again renewing their desire to have a Missionary of the Church, I made a promise to return, and take the charge as soon as circumstances would permit. On the first Sunday in August I preached in St. Paul's Church, Cincinnati, at the request of a member of the vestry, and left there the next day on my return to my family. I was prevented by the low state of the river during the latter part of the month of August from leaving my former location as soon as I intended, and more particularly by a mistake made by a captain of a steamboat, a friend of mine, with whom I had made an engagement to remove my family and furniture to Madison.

" Since my removal to this place, the services of the Church have been regularly celebrated, and the prospect of reviving the parish is somewhat encouraging. The congregation assembles in the school-house formerly occupied by the Rev. Mr. Twining; the responses are well made, and the people are very attentive."

*Mishawaka and Bristol.*—The Rev. R. S. ADAMS, the Missionary, states that he has baptized five infants at Mishawaka; and that there are 18 communicants, five Sunday School teachers, and 20 scholars. This place has 1200 inhabitants. At Bristol the population is 250. Here there are 16 communicants, and one infant has been baptized. Mr. A. has preached 66 times, administered the Holy Communion ten times, and travelled 660 miles. Writing from Mishawaka, he says:

" Since my last report, I have officiated regularly at this place and at Bristol, have visited Lima, where I preached three times, and administered the Lord's Supper, and have had services at Elkhart, Goshen, York, and Harris' Prairie. The prospects of the Church in this region continue as bright as heretofore. We have lost some families by removal; others have come into the village."

The important stations at *Evansville* and *Logansport* continue vacant, and *Crawfordsville* likewise. Missionaries are much desired at *Delphi*, *Peru*, and

*Lima*, and much good would result if there could be settled pastors at *Vincennes* and *New Harmony*. The Rev. WM. P. SAUNDERS has lately taken charge of the church at *New Albany*, and I have every reason to believe that a clergyman is about removing to *Lawrenceburgh*. The little congregation at *Jeffersonville* is, I trust, supplied by one or more excellent brethren who reside at Louisville in Kentucky.

In this report I can make no mention of the labors of the Rev. S. R. JOHNSON and the Rev. Dr. A. WYLIE; both of whom, sound in principle and wise in council, are doing much good in their respective spheres—the one as the devoted and much loved rector of St. John's Church,\* *Lafayette*, and the other as the able President of the State University at Bloomington.

In this diocese, eight churches have been consecrated; and there are five other places, belonging to congregations, in which divine service is celebrated. 22 parishes have been organized; and several more might be, had we an increase of Missionaries. An Episcopal fund has been commenced, and a female seminary has been incorporated. Although the state contains more than 800,000 inhabitants, and many of the villages are flourishing, yet they are numerous and small. Nine years ago, scarcely an Episcopalian was to be found, and but few have emigrated to this western portion of our country. Hence the necessity,—I would say, the absolute necessity,—of cherishing this feeble diocese a few years longer.

*Bloomfield and Martinsville.*—After a short residence at these stations, the Rev. HENRY PAYNE has returned to Ohio. He had collected together 12 communicants.

" As in duty bound, I proceed to report to you my Missionary labors during the past four months.

" A church was organized this spring (by the name of Calvary Church) in the town of Bloomfield, which I hope will soon receive the fostering care of some good minister of Christ. The district of country on White river is very destitute of sober, intelligent preaching; if a successor could soon take my place

at Bloomfield, I think the Episcopal Church would in a short time take the precedence of other religious societies in that neighborhood. When I was about to leave, I found there was very much regret manifested at my leaving, and I prevailed upon the vestry to consent to hold regular service, and I also prevailed upon a very intelligent person to act as lay reader. This gentleman has held a Sunday School in the town for two or three years; he is a truly good man, and much respected. I hope you may soon be able to supply them with a minister, as I found on my leaving they were much concerned to obtain a minister, and will furnish him with all his provisions and firewood, and a dwelling-house. Yet when I look at your vast field, and the scores of missionaries you need to supply the wants of your diocese, I almost despair of your being able to send one to Bloomfield. I sympathise with my dear Bishop, and can imagine what the feeling of your yearning soul must be to hear the constant demand from parishes, and places needing ministers, crying, 'Give, give,' while the supply is so inadequate to the demand.

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"Oh, may the great Lord of the harvest raise up and send out many more laborers into his vineyard, and give you in your department to see the wilderness flourish as the garden of the Lord. May health and peace, and a soul filled with divine love, be your portion."

*Richmond.* — The Missionary, the Rev. Mr. FISKE, reports 36 communicants, 10 teachers, and 130 scholars in the Sunday School—two persons confirmed, and the baptism of one adult. Efforts are now making, with every prospect of success, to liquidate the Church debts.

*Terre Haute* has a population of 2000 inhabitants. The Rev. R. B. CROES, the Missionary, has baptized four infants, one boy, and two adults. The present number of communicants is 12; and there are 12 catechumens. Some money has been collected for a church lot. Mr. Croes has travelled extensively, (with my approbation, as required by the rules of the Board,) perhaps 1200

miles, on business concerning my Mission or his station, and has preached 67 times.

The Rev. WILLIAM VAUX, the itinerant Missionary, has, at *Vincennes*, baptized two infants and two adults; at *New Harmony*, three infants and one adult; and at *Trinity parish*, *Vanderburg County*, four infants. Two persons have been confirmed at *Vincennes*, one at *New Harmony*, and five in *Trinity parish*. At the first named station, there are 33 communicants, 8 Sunday School teachers and 35 scholars; at the second named, there are 11 communicants, 7 teachers and 40 scholars; and at the third, there are 19 communicants. In the performance of duty, he has travelled 1895 miles, and has preached at five other stations, besides those above mentioned. He reports as follows:

"Your recent visit among us has left an impression not soon to be effaced. The inquiry has already been repeated, 'When will the Bishop be here again?' The happy influence of spiritual benediction and grace is being shed abroad in the hearts of my people, and leading them on to seek that holiness, without which no man shall see the Lord. Instructed in the pure principles of Christianity, as developed in the teaching of the Church, the system is regarded as embracing the unity of the spirit, which is the bond of peace. The propriety of praying with the spirit and with the understanding also, is fast acquiring a due reverence for the solemn services of the sanctuary, which becomes manifest in the audible responses made by the congregation. They are thus personally interested; there is a union of body and soul, breathing out holy aspirations; they feel that *they* are worshipping at the altar of Jehovah; that *their* prayers and *their* praises are sanctified to the service of the Most High. Thus having a part and lot in the matter, the manner is regulated by that propriety: 'Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.'

"The wisdom of itinerating among a sparse population, must be found in its necessity; and in that view it com-

mends itself to notice: otherwise, my impression of its permanent benefit is made very questionable. The Church is the *mother* of her children; and they look for her maternal hand in all their sorrows and sadness. They feel that she alone can dispense the food convenient for them; that she alone has to give of that bread which came down from heaven; and they want her to take up her *abode* with them. They know her not as a *wanton*, gadding hither and thither, but as the *matron* of their household—the centre of their affections. The wandering Missionary may go forth as a herald of the Cross, but the Bride, the Lamb's Wife, should succeed his proclamation of 'peace on earth, good will towards men.'

"Oh, when will the Church awake to her duty? When shall all know the Lord? When shall the branches of the True Vine hang in rich clusters over the fair portion of the 'Far West'?"

*Vincennes.*—The late statistical returns from this important station have not yet been given with sufficient exactness, probably owing to the vicissitudes through which it has passed. The parish may be regarded as, perhaps, the most interesting one in the diocese, being the hotbed of Romanism, in one extreme, and a very Babel of sectarian confusion, in the other. Yet, in the midst of such an unholy atmosphere, the devoted flock has been united, and joined in the communion of saints. Patient in tribulation, and joyful through hope, they have exhibited a consistency found only in that purity of purpose and ability of conscience, which yields to the impulse of truth in the way of salvation. Warm-hearted in the cause of Christ and his Church, they have a sympathetic claim upon their brethren of the household of faith, which I trust will be awarded to them, not in word only, but in deed and in truth. The Church debt is about \$500.

*New Harmony.*—The position of the Church in this place fully justifies reasonable expectation. Although, from some peculiarities, its advancement must be tardy, it may be regarded as deepening its foundation and erecting its front. Among an intelligent and sci-

tific people, with ample means to sustain and carry out measures calculated to advance the best interests of man, even though the kingdom of heaven be in its incipient stage, as a grain of mustard seed, we have the assurance that it will become the greatest among herbs, so that the fowls of the air shall come and lodge in its branches.

*Trinity Parish, Thurston's.*—This station I regard as my home. From the first blast of the Gospel trumpet, its ranks have been forming with a steady and increasing front. It is truly the "Church in the wilderness," but the rude log cabin of its pastor has lately been honored by giving shelter and repose to a legitimate successor of the blessed Apostles. God be praised for that the prospect of my usefulness is yielding me a joy that passeth not away. Were the hearts of our more favored brethren softened by a Saviour's love, they, too, would rejoice that here "the poor have the Gospel preached to them." They would never suffer the silent tear of want to stream down the cheek of the missionary while he is employed in the work of the Lord. They would never allow the "Spirit of Missions" to reach him with the soul-distressing news, that he and his family are likely to be disappointed in their daily bread. But we wait the Lord's leisure. If our hope were only of this world, we should be of all men the most miserable; but the peace of God passeth all understanding. Our wants are many; we have no Communion service, no Prayer Book for the desk, no parish library; yet, instead of complaint, let me rather express my gratitude for a box of Prayer Books, which I hear is on its way, procured for us by our good Bishop, from the Bishop White Prayer Book Society.

### Illinois.

*Albion*.—Rev. B. HUTCHINS.

*Batavia, Kane Co.*—Rev. W. MITCHELL.

*Collinsville*.—Rev. J. L. DARROW, M.D.

*Elgin and Silver Lake*.—Vacant.

*Galena—Rev. Jas. De Pui.*

"The congregation is constantly gaining strength and stability, as the Church and her principles are becoming known and understood. A parsonage will probably be erected in the course of the year."

*Jacksonville*—Declared vacant by the Bishop.

*Juliet*—Rev. W. W. BOSTWICK.

*Mendon and Chili*—Rev. J. SELLWOOD.

*Quincy—Rev. G. P. GIDDINGE.*

"The excessive rains have rendered it impossible to obtain brick to build this season. To obtain immediate room, the parish have resolved to enlarge the frame building, by the addition of 27 feet in length. This is nearly completed, and will be ready for use in about three weeks. We propose commencing a large church next year, on a most beautiful site."

*Robin's Nest—Rev. SAM'L CHASE.*

*Rockford, and Belvidere, and Rushville*—Vacant.

*Springfield—Rev. CHAS. DRESSER.*

*Tremont—Rev. W. DOUGLASS.*

*Warsaw—Rev. THOS. S. BRITTON,*  
recently appointed.

*Itinerant—Rev. DUDLEY CHASE.*

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*Michigan.*

Convention was held in Flint, May 30-31.

The Bishop, in presenting a statement of his acts, says,

"The condition of the Diocese is such as to cheer and comfort us. We have passed through several years of unparalleled pecuniary embarrassment, and have had to contend against a combined effort to destroy the Church. But God has blessed us, and our increase has been steady, the result of no temporary excitements, but only the effect of a faithful exhibition of the gospel of Christ, in connexion with the distinctive principles of his Church. Since my con-

nexion with the Diocese I have ordained eight Deacons and eight Priests. If we could have received a larger amount of Missionary aid, the number of the clergy might have been at least one third more than at present. Still I feel thankful for what has been done, and I trust we will endeavor to repay what we have received."

Of an interesting visit to the Indians at Griswold, he says,

"April 17 and 18, I spent at 'Griswold Mission,' and preached several times to the Indians. As usual I was met by them some distance from the Mission, and escorted to their neat and comfortable village. The number now at the Mission ground is about 120. No case of drunkenness has occurred during the past year, and the whole deportment of the Indians shows most clearly that an influence far more powerful than that exerted by man, has been at work, enlightening their minds, and enabling them to appreciate the love of God as manifested in the gift of his Son. Indeed, the whole appearance of the Indians clearly indicates a radical change in their manners and habits, and several afford the evidence by holy living, the only true test, that they have from the heart received the Gospel of Christ. I have been endeavoring for some time past to have the morning and evening service translated into their own language. Through the kindness of Mr. Johnston, of Travers Bay, I have succeeded so far as the morning service is concerned. He is every way competent for the task, and I feel confident that his translation is perfect. It will be printed as soon as possible. At the time of my visitation, I confirmed sixteen, recommended by the Missionary as proper persons to receive that rite.

\* \* \* \* \*

"I trust his application to the members of the Church, to endeavor to present him with a small organ, to assist in the devotions of his little band, will not be unavailing. The Indians are exceedingly fond of music, and the manner in which they now sing praises to God is indeed delightful." \* \* \*

The Committee to whom was re-

ferrer the communication from the Board of Missions, on the subject of an "Indian Diocese," reported :

" That they believe the Diocese of Michigan is as deeply interested as any other for the welfare of our Indian Brethren;\* but inasmuch as in some of our Dioceses provision is already made for their moral and religious improvement;† and inasmuch as we already have Missionary Bishops whose jurisdiction extends over a vast extent of the Indian country;‡ and inasmuch as the amount of funds raised by the Church for many years past is very inadequate to the support of the Missionaries now in the employment of the Board, and to the supply of the great number of other places already white unto the harvest;§ —

" Resolved, That this Convention deeply deplore the existence of the difficulty to the proposed scheme, arising as they conceive from pecuniary inability; and would very much rejoice to learn, that the liberality of our Christian brethren was commensurate with the wants not only of the members of our own household of faith, perishing for lack of spiritual food, at our very doors, but with the wants of the whole world."

*Adrian*—Rev. DAN'L BURGER.

This station met with a severe loss in

\* This may be truly said without much hazard—Georgia alone has shown her interest by more than a mere profession of it.

† Such a provision as led the disciples to cry, "Lord what are these among so many?" The Government supports the Mission at Griswold; the Church that at Duck Creek, Wisconsin;—of any other "provision" we are ignorant. Besides "provision" was asked for our Indian Brethren beyond any Diocese, and for whom none has been made, except,

‡ "Jurisdiction over a vast extent of the Indian country." If it were not a serious subject, it would be amusing to examine into the fruits of it—a bill of non-residence would be found against the Church—the pretensions of Rome are better sustained—she has sent missionaries.

§ We have heard the suggestion made, whether some compassion for the Indian and African within our borders might not bring from the Most High, a blessing upon our empty treasury. "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty."

the Bibles and Prayer Books sent to it. We have no doubt another donation will be made.

*Albion and Homer*—Rev. E. C. HODGKIN.

*Battle Creek*—Rev. R. G. COX.

*Dexter*—Rev. DARIUS BARKER.

The prospects of the parish on the whole encouraging.

*Flint*—Rev. D. E. BROWN.

" In forwarding to you my Report for the last year, I would record my humble, but fervent gratitude for the many blessings and mercies which have been our allotment, particularly for the degree of health with which myself and family have been blessed. There has been a falling off of the congregation to some extent, owing to some local causes beyond the reach of your Missionary, and which he hopes may be removed. A visitation from our Diocesan was made at the meeting of the Convention in May last, when the Apostolic rite of confirmation was administered to five individuals, and seven additions were received to our communion. Our progress, though slow, is still onward, and we hope when our church becomes known to be the pillar and foundation of the truth, as it is in Jesus, its increase will be more rapid."

*Grand Rapids*—Rev. F. H. CUMMING.

" Nothing to be added to last report, save the addition of ten families to the congregation; five persons to the communion; the enlargement of the church, twenty feet in length; an increased demand for bibles, prayer books, and Sunday School books; the determination of the Ladies' Society to do all they can to help the Domestic Committee. The members hope to make an appropriation, at least as often as once in six months, from the time of the acknowledgment of their contributions. The affairs of this parish have required the whole time of the missionary since his last report."

*Ionia*—Rev. M. HOYT.

Station at this moment vacant.

Both the Missionary and his family

have suffered greatly from sickness during the past year, and he has resigned.

"While I thus resign, I cannot but express my ardent desire, that this section of country may soon have a young man, a missionary, to labor for the building up of the Church. It is new ground, and the population is sparse, yet to me it has been an interesting field of labor. We have suffered much by removals, but most of them have gone to places where the Church is established, and are thus saved to the Church. Those remaining are ardently attached to the Church, and by lay reading, will endeavor to keep alive the interest now felt. They are desirous of a young man, and would, with your aid, give him a comfortable support."

*Jonesville and Hillsdale*—Rev. LUMAN FOOTE.

*Kalamazoo*—Rev. HUGH KELLY.

The Missionary has suffered much bodily affliction during the year, yet officiated every Sunday save one.

*Livingston Co.*—Rev. A. S. HOLLISTER.

This Missionary itinerates within a circuit of 50 miles, and has labored abundantly in private conversation, in instructing and persuading from house to house, in preaching the Gospel in season and out of season, to families, to small gatherings in school houses, and to larger assemblies on Sundays.

*Marshall*—Rev. E. A. GREENLEAF.

But recently entered upon duty here.

*Mt. Clemens and Romeo*—Rev. SABIN HOUGH.

This circuit affords a fine field for missionary labor and a prospect of permanent usefulness, only one needs an iron constitution and a self-sacrificing spirit to cultivate it successfully. The missionary has been much exposed, to the great detriment of his health.

*Pontiac and Waterford*—Rev. J. A. WILSON.

"Give these two parishes opportunity, and they will take care of themselves at the end of a reasonable time, and then help to take care of others. But I sometimes fear, when looking at the state of your funds, that the members of our Church, and the friends to our Church, would not give these and hundreds of other parishes, time to get an independent existence. Do they know of a more needy and destitute object in this sinful world, than the Church of Christ? God has left it to be supported by those for whose salvation it expends its labours and its prayers. Besides, they will not expect to be stinted on the Great Day, when among the heirs of glory, 'the unsearchable riches of Christ' are divided. Besides, this seems the hour of our discontent; this seems the day of the Church's warfare and struggle; now then, if ever, should they give 'unto them that are of the household of faith,' that the Church of the Living God may recruit her wasted strength. She wants aid now to muster all her might, and marshal her energies, 'that she may look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.' Besides, we Missionaries need to be thought of—to be sympathised with—to have, at least, the encouraging assurance, that while we are submitting to many privations, and bearing many trials, that we may distribute to the perishing the 'bread of life,' we shall not ourselves be abruptly deserted, and left to the mercies of a week or month. It cannot be thought that we have made the West our home for its comforts, its refinements, and the good salaries of its wealthy parishes; some too, who range these wilds to seek and to save the lost, are, perhaps, as fit to labour in the East, as in the West. No, we have spent there all that we had to qualify ourselves for our responsible office, from the advice we received in the *East*, no doubt given for the good of the Church, and the glory of God. There is one good and excellent Bishop now in the *East*, who told me, if he had twenty sons in the ministry, he would advise them

to go West. I doubt whether he would now, in the present state of our Missions."

*Springfield*—Rev. W. N. Lyster.

This Missionary itinerates.

"At Dicksborough we have an open field, and all encouragement to occupy it. Not any denomination has stated meetings in the village, and *our* services, I am told, are the *only* ones which can draw the people out. On the first evening of my preaching there, though their building (a large school-house,) was surprisingly well filled, yet there was, as you may readily imagine, much that would neutralize the solemn effects of our social and stirring worship; nought resembling desk or pulpit lent its aid to him who ministered, and half the light which struggled vainly to show the features of those assembled, was from a lamp held aloft by a Missionary to guide the single male respondent. Urgent requests led to my making a second appointment for officiating, and very different was the appearance of our apartment on the next evening; a high and convenient desk had been erected for my special benefit—light streamed from every corner upon a crowd of anxious countenances—books were opened, and responsive murmurs gradually became stronger and more regular, and when, at the close, I offered—as is frequently my custom on such occasions—to distribute a few tracts explanatory of our doctrines and mode of worship, there was a rush towards the desk—a pressing—I had almost said a *scrambling*—for those 'winged messengers,' which was really unlike any thing of the kind that I had ever witnessed before. Would that our Eastern Brethren could have been present with us that evening! I know enough of the spirit of many of them, to warrant me in asserting that the Church *then* had had no more need of spasmodic efforts toward rousing sympathy—that the wants of the hungering West had at length become *felt for*, and *understood*; that the rush of *donors to Zion's treasury* had been as impetuous and persevering as that of the suppliants for tracts to the reading-desk at Dicksborough.

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"In conclusion I would express re-

gret that so little spiritual fruit should as yet have appeared from the above labors, and that to so much of the account I have given you of men's pressing to 'hear my words,' I must append, in the Prophet's language, the sad admission, 'they *do them not*.' A deadness towards the things of Heaven—or at least a holding back from open avowal of allegiance to the Saviour—seems mournfully prevalent almost every where. I am not, however, discouraged. When the seed of the Word has been sown in faith and watched over with prayer, I ever feel confident that the effort will not be finally in vain—that in some way and time, (perhaps those the most unlooked for,) good results will be made manifest—God's glory be promoted. Scripture warrants our observing analogies between things spiritual and natural, and I find that a second or third season will often elapse before the germ of our most delicious fruit tree bursts the shell that has imprisoned it, and mounts to the light of Heaven; yea, that unstirred by the genial influence of sunshine and vernal showers, it is freed at length through the instrumentality of those very frosts which are benumbing it; so may it yet be found in regard of many to whom we preach—and we look with especial hope to the *younger* portion of our hearers—there will be a bursting asunder of the shells of pride, indifference and unbelief—the very coldness and ingratitude around them, when all other means have failed, will rouse up some slumbering spirits to loyalty and love, and many an echo shall we yet hear to those manly words of Joshua, 'if it seem evil to you to serve the Lord, choose ye this day whom ye will serve—but as for me and my house, *we will serve the Lord*.'

*Tecumseh*.—Rev. C. V. KELLY communicates the cheering intelligence that the spirit of the Lord has been with him, and not a few added to the Church.

*Truago*.—Rev. CHAS. FOX.

The parish is gradually increasing in peace and unity, and (the Missionary trusts) growing in grace.

## Wisconsin.

This noble field is as yet but partially supplied with missionaries. The important stations of *Mineral Point* and *Milwaukie*, as well as *Prairie du Chien*, *Madison*, *Potosi*, *White Water*, *Aztalan*, *Jefferson*, *Green Lake*, &c., all are vacant. Attention is constantly solicited to new places. Yet some gratifying progress has been made, as the following statements will show :

*Delavan, Elkhorn, and Geneva.*—Report of the Rev. STEPHEN MCHUGH, dated Delavan, 12th September:

"I arrived here in July, and lost no time in making arrangements for entering on the immediate discharge of my duties in this village, in Elkhorn, and in Geneva. I officiated every alternate Sunday morning in Elkhorn; in Delavan on the afternoon and evening of the same day. In Geneva the following Sunday, in the morning and afternoon. I then ride home to Delavan, (12 miles,) and have an evening service. In each of these places, I have much larger congregations than I at all anticipated in so short a time. In Delavan I have organized a parish, under the name of Christ Church; and the vestry lost no time after their organization, in circulating a subscription list for the erection of a chapel; and such, I am happy to state, has been their success, that they intend to commence building within a fortnight from this date, on a very eligible lot presented to us for that purpose, so that we hope to have a house of our own to worship in before winter.

"The people, since my arrival, have been so busy in harvesting and getting in seed for future crops, that I considered it would be of little use to hold week-day services at other points embraced within the bounds of my Mission. I intend, through divine aid, to do so in the winter, when there will be some certainty of obtaining congregations: but what I can do for the present, is to ride round and visit at their houses such as belong to the Church, or are favorably disposed towards it.

"For reasons already given, my statistical information must be very imperfect, and I have neither baptisms nor

burials to record. In Delavan and its vicinity there are 9 church families and 13 communicants. In Elkhorn, 7 families and 8 communicants. In Geneva, 7 families and 7 communicants.

"In the above it will be seen there are 23 families and 28 communicants.

"It may be proper to observe, that I have not included in the above some families that very recently commenced attending our services, and a large number of young persons who regularly attend, and among whom there are some who, I have no doubt, will become members at no distant date.

"In conclusion, I would state, that although a serious undertaking to come with my large family to so distant a field of missionary duty, yet now, that I am here, and with the prospect of usefulness which lies before me, I do not know, on the whole, that I regret coming. In the health of my family and myself, in the affection of those of our own communion, and in the kindness and courtesy which I experience in every part of the country to which I go, I have much, very much to thank God for, and to inspire me with confidence that my labors will be blest. Here it is not as at the East; the Church Missionary is not called to glean where others have reaped; he commences with equal advantages, in one respect, and far superior in another. I could hardly hope to be believed by some of my clerical friends, if I were to tell them that in no village church in the State of New-York, have I ever heard the responses given more audibly, more fervently, and more general, on the part of the entire congregation, than in every village in which I have thus far officiated in Wisconsin; and my great anxiety is, that I cannot visit more of them on Sundays. Burlington I have been invited to, and also to White Water, but thus far I have been unable to meet their wishes. Alas, if our wealthy brethren of the laity would do their duty, (for the people here are poor in means yet,) and if our young brethren in the ministry would banish their fears, this fertile portion of God's vineyards would not, (as I fear a part of it will,) be left open for the introduction of tares."

*Green Bay.*—This station has been vacant since the 15th of June. The congregation is small; but an ardent solicitude has been exhibited by most of the members for a renewal of the solemn services of the sanctuary; and there is much reason to believe, from late accounts, that their desires will be gratified before the commencement of winter. The late Missionary, the Rev. BENJAMIN AKERLY, reported 2 adult baptisms and 3 candidates for confirmation. Concerning one of the candidates he writes, "Her eyes are opened, and she has found in the Church what her soul always longed for; the prayers she feels as the very language of a contrite soul,—so calm, so subdued, so devotional."

"This has not been the result of excitement, but of sincere and earnest prayer, that her heavenly Father would lead her in the way of truth and righteousness. At her earnest request to partake of the holy Eucharist before I left the Bay, I administered it to a number of friends and herself, in her sick room. I now present her to you, together with the two others above named, as candidates for the holy rite of confirmation. I trust you will excuse me for trespassing so much upon your time, but I had labored for nearly two years, knowing little rest night and day, and the Lord was not pleased before this, that I should see any fruit of my exertions. I confess to the guilt of despondency, but there came what I had long prayed for, and it came as an oasis in the desert, bringing joy and refreshment to my wearied spirit. My attachments at the Bay are very strong, and I pray they may not long be destitute of a Pastor."

*Janesville, Beloit, and Prairie du Lac.*—The Rev. THOMAS J. RUGER writes from Janesville, Aug. 30, as follows:

"I arrived in the Territory on Saturday, the 4th of August, and preached at Milwaukie the next day. I then procured a house for my family, and set off to explore the country, with the design of fixing on a place for my future missionary labors. On visiting Janesville and Beloit, I was so much pleased with

their delightful situation in such an unrivalled luxuriant country, and was so forcibly impressed with the importance of their being immediately supplied with the services of the Church, that I determined to stop at Janesville, and visit Beloit once in two weeks, if you should deem it best to appoint me missionary at those places. I have brought my family to Janesville. I thought it better that I should reside in this place, as the Rev. Mr. Humphrey resides at Beloit, and so both places might have a resident clergyman ready to attend to any occasional services."

*"Return of Rev. Thomas J. Ruger, Missionary in Wisconsin Territory.—* Station—Janesville, and parts adjacent. Baptisms—infants, 1. Communicants—at Janesville, including those at Prairie du Lac, who attend the church here, 18; at Beloit, 15; total in the station, 33. Of these four have been added by removal, and five new since I arrived at the station. Clerical offices—Said prayers seventeen times, preached seventeen times—10 times at the station, 4 times at Milwaukie, 3 times at Racine; Holy Communion—administered, 1; marriages, 1; travelled in performance of duty, 108 miles. Population of the vicinity for which the station is provided, about 2500. Number of families attending the services of the Church, 30. Number of individuals not embraced in the report of families, 25. In these numbers are embraced the population and church families both at Janesville and Beloit, and those residing near enough to attend services at these places. At Beloit, the Church has purchased a building and fitted it up for a chapel, at the expense I think of \$700. Prayer books, Sunday school books, and tracts are much needed for Janesville. They have recently obtained a supply at Beloit.

"The Missionary has been in the discharge of missionary duties in the Territory two months. \* \* \*

"You inquire whether there is any clergyman at Mineral Point and Madison. I did not visit those places, and have not heard of any clergyman going there.

"When I arrived at Janesville, I

was so forcibly impressed with the importance to the Church of occupying it immediately, that I determined here to make a stand, and go no farther. And I am here too late, as we generally are in occupying the new fields of labor that are constantly presenting themselves to the Church in our growing country.

"Janesville is the county seat of Rock county, situated on Rock river, is rapidly growing, and is the most central place, as to mail routs and travel, in the Territory. We have here some very pious and intelligent Church people; and, by the blessing of God, we hope soon to see their numbers enlarged. I have organized a Church here, under the title of 'Trinity Church.' They are anxious to build a church edifice, but feel as yet too feeble to make the effort."

*Nashotah.*—“The following report is made for the past six months, ending the 23d day of Sept. 1844, by the Rev. JAMES LLOYD BRECK, then the only Missionary. Since that time the Rev. WILLIAM ADAMS has rejoined the station.

“It will be observed that this report is made out for the Missions proper, that is, 15 around Nashotah; heretofore, it has extended more than 30 miles South-east of us, but now this ground is occupied by the Rev. Stephen McHugh, and hence the number of communicants and families attending public worship is less in this report than the previous ones.

“Families attending public worship about 200; individuals do. 400 to 600; baptized, 16 infants, and 7 adults; communicants added, 5,—others are ready to become communicants so soon as they shall be confirmed. Do. added by removals, 6; do. lost by death, none—by removals, 4. Present number of communicants, 212.

“The children are mainly catechised by the candidates and students connected with the Mission; besides these, however, there are 6 communicants who assist.

“Number of children catechised, 108. Services performed by myself at 21 points, of which 12 were stations of this

Mission, 75; Sermons delivered, 70. Lay-services performed by candidates for Holy Orders at the twelve stations aforementioned, 151. (There is one Bible Class of twelve members aside from the S. S. Children.) Of the lay-services above reported, 10 were in the Swedish or Norwegian languages; the Holy Communion has been celebrated 32 times. Married 6 couple; churched in the public services, 3 women; buried 5 children.”

*Racine.*—The Rev. EBENEZER WILLIAMS arrived here the 19th August, and immediately commenced his duties as a Missionary. On the 16th September, he writes, “Were it possible that you could obtain a Sunday School Library for us, it would greatly enhance our *very little* store, and would stimulate teacher and pupil to more vigor. The field of labor is large and extensive. I cannot say when our Church may be built, I am afraid not soon. The people are well informed, and are very kind. I am much pleased with my position hitherto; my mind is made up to encounter all disappointments and toils that may befall my lot—I am bent, with God’s grace and assistance, to do my duty in upholding my Church, and serving my God and Saviour. I am now living in a log-house, a little distance from Racine,—no house to be had at the immediate place.”

In reference to this station, the Rev. Mr. HATCH writes in this manner :

“In my report of the state of my Mission, I have barely adverted to Racine; this defect I would supply. That field, so unpromising 18 months ago, has greatly changed, and fully justifies now the most sanguine hopes, of the rapid advancement of religion, and the permanent prosperity of the Church. Her foundations are being deeply laid in that interesting and beautiful village; for her increase, new influences are constantly accruing by emigration; by her beauteous and divine order, and by a preached Gospel. The Church edifice, which will be large and in good taste, is in progress, and when finished, will reflect honor on the piety and zeal of its founders, and be truly an ornament in the ‘Far West.’ Churches

being built in the three principal villages on the Lake shore, Milwaukee, Racine, and Southport, and these supplied with a faithful and efficient ministry, it readily occurs, how vast and salutary an influence will be exercised by them on the moral and spiritual interests of the interior. Looking westward, there are hundreds, not to say thousands, of families, intelligent, enterprising, Episcopalians by their first love, by early and late association, and by deep abiding conviction and principles; these, once in easier circumstances, but now in their thinly furnished cabins, and on their scantily cultivated farms, after a toilsome week, meet only a vacant and listless Sabbath. I suppose there is no help for them, unless God rain it down from Heaven; meanwhile the Papacy is among us full fledged, and as an unclean bird will be prepared to devour the carcass; yet I trust, that, even if the hearts of our Eastern Brethren should not be softened to our appeals, God will nerve the arms and warm the hearts of the three clustered bands on the margin of this grand Lake to come to the rescue, and dispute the prey, and that his Spirit, wasted over the 'dry bones,' will cause them to live again. But the true economy of means, humanly speaking, is in *saving* rather than in recovering when lost. May God so order for Christ's sake."

*Southport.*—The Rev. F. W. HATCH reports the baptism of 1 infant and 1 adult, 52 communicants, 7 Sunday School teachers and 30 scholars. He has preached 75 times, and travelled 340 miles in the performance of duty. The town contains 3000 inhabitants.

"The time has arrived, when it becomes again my duty to render to you an account of my Missionary charge in Southport. I can do this, I trust, with a good conscience, though the fruits of my labors have equalled neither my hopes nor expectations; yet I believe, the interests of religion and the Church have been daily improving, and I constantly look for more striking evidences of this fact in a large increase of our number of communicants. We have now no divisions, but perfect peace in all our borders, and now and then a

voice is heard arising out of this repose inquiring after the way of salvation. Since my relief from Racine, to whose spiritual interests I have continued to attend as usual until within a few weeks, I have felt an augmented responsibility for good to be effected here by the blessing of God. I continue to hold three services on each Sunday, which are well attended; and at our third service, it is not unusual for many to retire for want of seats. Our Sunday School is more flourishing than ever, and is well conducted; and a Female Seminary, under charge of Mrs. and Miss Hommann, ladies of great worth, has just gone into operation, with good promise of success. It promises to be one of the highest order of schools, and will contribute much to the good of the Church. The Rev. Mr. Hommann and myself have it in contemplation, at an early period, to occupy two new stations of Missionary labor, for which the incipient measures are already taken. I feel myself, Right Reverend and Dear Sir, doubly blessed in my present position, viz: relief from too wide a sphere of operation, and in the affiliated labors of this most faithful servant of Jesus Christ. One thing more we ardently desire, and which, may the great Head of the Church grant us: more easy and more frequent access to our Bishop, by his permanent settlement and residence among us."

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#### Iowa.

The following reports will, I trust in God, awaken the attention of the Church and carry conviction to the bosom of every member thereof, that the world does not and cannot present a field for benevolence and uniting action, so urgent, interesting, and promising, as the Far West.

*Davenport and Bloomington.*—The Rev. ZACHARIAH H. GOLDSMITH, Missionary.

"In making my semi-annual report, I regret that I have so little of an interesting character to communicate. In a frontier Missionary Station like this, the most that we can hope, is to sow in faith for the future prosperity of the

Church. Our congregations last spring were steadily increasing in numbers and in attention to the leading truths of the Gospel, but the division of my time between this place and Bloomington, has had the tendency to lessen the numbers and general interest, discovered at that time. We are all sensible of the importance of concentrated effort, to accomplish some grand worldly enterprise, and I believe it is equally so, in regard to the growth of the Church, and the advancement of Christ's spiritual kingdom. I trust, however, that what has been lost here, will be made up at Bloomington, where I found the Church under a dark cloud. I have given to the church at that place every alternate Sunday, from Whitsunday to the 21st of July, when I found it absolutely necessary to change the arrangement or sacrifice my health. From that date I have officiated one-third of my time at Bloomington, up to the 15th Sept., when I lost my horse, and being without funds was forced to give it up for the present. It was but a year since I paid \$80 for my horse, and the loss is a serious one these hard times. I believe it was owing to the excessive heat and the condition of the roads. It has been raining now for twelve months, and the heaviest fall that we have had was in the present month. I feel confident that for a year past, it has rained at least upon an average every third day, a fact I believe unparalleled in the history of this continent. Owing to this state of things my duties have necessarily been irregular, and the sacrament of the Lord's Supper but seldom administered here or at Bloomington. It has been the most laborious year that I ever experienced, having to plunge through the mud and mire, generally occupying four days to go and return from Bloomington, a distance of thirty miles. I have been invited to preach at Burlington, Iowa City, and at Dubuque, but had no time that I could command for such duties. In regard to the places indicated and the Territory generally, I will make a few remarks for the general information of the Church. Burlington now contains a population of 2300 inhabitants; Iowa City, the Territorial seat of Government, 1500; Du-

buque, 1000; Davenport, 1000; and I am the only Episcopal clergyman! Other places might be mentioned, though of less note, where there are many Episcopal families who have been raised in the Church,—such for instance as Fort Madison, Tipton, the county seat of Cedar, and Maryon, the county seat of Lynn. At these points flourishing congregations, by faith and labor, might be organized, had we the men who would be willing to sacrifice a little of Eastern ease and indulgence. And yet ours is a Missionary Church, and the world is the field, and we have but one Missionary to occupy the prominent points in this wonderful country! The tide of emigration to this Territory has been greater the present than at any previous year since the organization of the Government. They have come from all parts of Europe, and from every part of the United States. A convention is about to assemble to draw up and adopt a constitution, and Iowa is soon to be numbered among the States of the Confederacy. The contemplated boundary line is 600 miles on the Mississippi, and 150 in breadth, and running down to the Desmoines, the Southern extremity. I have travelled over a considerable part of this tract of country, and found the soil everywhere from 2 to 4 feet in depth, and of vast fertility, and capable of sustaining the most crowded population of any part of the known world. The Andover Theological Seminary have sent out 12 laborers to Iowa during the year, and they are now occupying the strong points. Men cannot live without Christianity; and if they cannot have that which is primitive and genuine, they will have that which is modern and spurious. We want more laborers, and must have them, or the Church can never flourish in this part of the Great Valley. We have many Church people scattered over the country and in the towns, hungering and thirsting, but there are none to preach unto them the living word and break the bread of eternal life."

*Burlington.—The Rev. J. BATCHELDER, Itinerant :*

" During the last six months, I have travelled, and preached, and visited from

house to house, as much as I have possibly been able to do. My services have been more particularly confined to Mount Pleasant and New London, and some neighboring settlements. The attention to the services of the Church in those places has in general been good, though of late, prospects in the first named place have become less flattering on account of the removal of several persons attached to the Church. In the latter place there are a few families attached to the Church, and the attention on the part of the people generally has been good and respectful. In almost every settlement I find some who have been trained in the Church, and who decidedly prefer its mode of worship, although it is much to be deplored, that there is often observable among this class of persons a great facility of disposition to coalesce with other religious denominations.

"I have also visited Fort Madison, and preached to large and attentive audiences. I have attended two funerals, solemnized two marriages, and baptised one infant.

"I had designed before this to take a more extensive journey into some of the more western counties, where I have often been invited to attend, and preach, which I hope to be able to accomplish yet this fall. Indeed, I am much induced to think, that my present plan of labor would be more efficient were my residence removed farther to the west, and situated more in the centre of the population.

"It should be observed, that my labors the past six months have been much impeded, and often hindered, by the casualties of the season. During the spring and the former part of the summer, the rain was often so excessive and long-continued as to render travelling impracticable. As a consequence, sickness has been very general, and still continues, from which I have suffered myself."

### Missouri.

But little has been accomplished in this State beyond the bounds of the city and county of St. Louis. There, however, with the blessing of God, a

noble foundation has been laid. Christ Church in the city (for several years sustained by the Board,) will soon be able to do much in the sacred cause; while the college, only 5 miles from it, is already training up heralds of the Cross. The location of that institution is admirable,—perhaps the very best the whole West could afford; and when we take into consideration the difficulties which it has had to contend with, (and they were often quite appalling,) and the comparatively small amount contributed for its establishment, the declaration, I believe, may be most truly made, that there is no school of its age, in the Valley of the Mississippi, so full of promise, and which has already done more for literature, science, and religion.

*St. Paul's (Mission) Church, St. Louis.*—The Missionary, the Rev. P. R. MINARD, reports the baptism of 31 infants and 4 adults; 7 candidates have been confirmed. As 15 communicants have removed, there are now but 103. "The only change of any note in my parish since my last report, is the renting of seats. We were driven to this method of raising money, and we receive sufficient revenue to support the church from this and other sources, if we were only free from debt. As soon as we can devise ways and means to pay for our church and lot, we can free the Missionary Society from all burden on our account. Meanwhile, however, we must ask a little further aid."

*Boonville.*—This important station, where there are now 2500 inhabitants, is again supplied, after a long interval, with missionary services. The Rev. A. D. CORBIN reports the baptism of 8 infants and 1 adult; 7 persons have been confirmed. There are 22 communicants; and in the Sunday School there are five teachers and 25 scholars. Twelve hundred dollars have been subscribed towards the erection of a church.

The following extracts of a letter from the Rev. JAMES D. MEAD, will be read, I doubt not, with much interest by many friends of the cause. It is dated New-York, Oct. 15th, 1844.

"When in the Spring of 1840 I was appointed a missionary within your ec-

clesiastical jurisdiction, I set out with a cheerful heart and willing mind to devote myself to the work of extending the Gospel of the Redeemer in the region of the West. And to that end, when I had arrived at my appointed station, I faithfully endeavored to fulfil the duty I had been sent to perform. I remained at Boonville, in charge of that and the adjoining station of Fayette about eight months, when, from broken health, I was compelled to relinquish the work, and by the advice of medical friends, and with the approbation of my Bishop, was induced to make a journey to Santa Fé, with every confidence of a beneficial result.

"On my arrival at Santa Fé, though my health was much improved, I did not feel sufficiently restored to warrant my return to active missionary labor; and I therefore resolved to pursue my way over the mountains, to Upper California, which was represented as a very healthful climate. By God's merciful protection, we were preserved through all the dangers, difficulties, and privations of that long and toilsome journey, and at length arrived in peace and safety on the shores of the broad Pacific. I remained in California about six months; but, as I felt reluctant to return across the land, and an opportunity offering to go to the Sandwich Islands, I accordingly embarked from Monterey in April 1842. Our voyage being safely ended, I was received with all Christian kindness and hospitality by our countrymen residing at those beautiful isles of the sea, and especially by the Prot. Missionaries, whom I found earnestly and actively engaged in the great work of evangelizing the late imbruted Hawaiians. During my visit there, which was about six months, I explored the four principal islands of the group; and having returned to Oahu, took passage in the American ship Hopewell, bound to China. Thence I sailed, in the same ship, homeward bound; touched at St. Helena four days, and, after an absence of about two years, arrived at home the 11th June, 1843. I can give but a short account, within the limits of this communication, of the varied events,—the observations and reflections which occurred to

me in those long journeys and voyages, but hope to be able hereafter to furnish a more detailed narrative. And of public services performed, my report must necessarily be brief. In the Mexican settlements they do not tolerate Protestant clergymen in any of the functions of the ministry. And while travelling, the opportunity was very rarely afforded of having religious services, as, from the nature of those overland journeys, they are compelled to travel on Sundays, without intermission. When at sea, I was accustomed to celebrate divine service on every Lord's day, when the weather would permit. At the S. Islands, I was invited to supply the services at the Seamen's Chapel, Honolulu, which I did for the space of three months, to attentive and interested congregations of the resident Americans and English. Shortly before I embarked for China, the Rev. Mr. Daymon arrived, and is now usefully occupied as the Chaplain of the American Seamen's Friend Society, to whom the property, a neat frame chapel and parsonage, belong. While there, I also baptized two infants, the children of American parents. At Kolo, on the island of Kani, I administered the sacrament of the Lord's Supper to 7 faithful Christians, who were Presbyterians; and at the different stations, 8 of which I visited, I addressed the native congregations through an interpreter. During my stay at Canton, by the request of the Rev. P. Parker, Missionary Physician from the United States, I officiated on four different occasions, and which services were gratefully received and acknowledged.

"Thus, after an absence of two years in distant climes, I returned, a weary world-wanderer, to seek for rest and comfort in the bosom of my beloved family. I found the circle of relatives and friends unbroken, and all in the possession of prosperity and happiness. I had fondly cherished the hope to return fully restored in health of body and mind, and proposed to renew my labors in the ministry; but shortly after my arrival, I experienced an attack of my former malady, which again broke down my strength, and made it physically impossible to take upon me the public

service efficiently: and at thistime, my health is not sufficient to warrant my engaging in active duty of any kind. But yet I do not altogether despair of recovering myself. A spark of hope still glows in the recesses of my soul, which revives and animates my drooping spirits under every discouragement. I doubt not, my dear Bishop, that I have your sympathy and prayers, and that you will still preserve the generous confidence you formerly reposed in me. Since I have been home, I have occasionally assisted in the public services, as far as my strength would permit, in administering the Holy Sacraments of the Lord's Supper and of Baptism, and officiating at Burials; and, by the assistance of God's grace, whenever it shall please him to restore me to soundness of health, it is my earnest desire and intention to resume the more active duties of the Ministry.

"I am greatly rejoiced to learn from your letter that Boonville is at length supplied with the services of the Church. I do sincerely hope and trust Mr. Corbin may be fully equal to the work, and that the Church will now progress without further obstruction or delay."

*Itinerants.*—During the past summer two extensive Itinerancies were established. The Rev. C. S. HEDGES was to visit *St. Charles*, *Pike County*, and at least two stations in *St. Louis County*; and the Rev. St. M. FACKLER was to officiate at *Independence*, *Lexington*, and in *Saline County*.

All efforts were in vain to supply *Jefferson City*, *Hanibal*, and *Palmyra* with the reguar services of our Church. Now, however, Missouri will have a Bishop exclusively her own. The rapid growth of the diocese may therefore be confidently expected under the administration of one so active, eloquent and pious as the Rt. Rev. C. S. HAWKS.

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The above reports\* afford but an imperfect view of a portion of the great

and inviting field which God in his good Providence has opened to the Church. We are earnestly and most affectionately solicited, not by strangers, but by brethren, members of the same household of faith, to come to their relief; to impart to them the spiritual blessings of which they are now deprived; and to save them from carelessness and indifference, and their children from the awful influences of infidelity, heresy, and schism. This harvest is nigh us, even at our doors. Does not the duty, the responsibility of reaping it, rest upon us—even upon us, the members of the Protestant Episcopal Church in the United States of America? And if the duty and the responsibility be ours, why shall not the glorious rewards of well-doing be ours likewise?

I implore the faithful in Christ Jesus to cherish and strengthen, for a few years longer, by their oblations, sacrifices, and prayers, the efforts for which we are solemnly pledged—until the Far West blossoms as the rose.

JACKSON KEMPER,  
Missionary Bishop.

15th Nov., 1844.

#### Arkansas:

The Rev. G. W. FREEMAN, D.D., was elevated to the Episcopate of this Missionary District, and of the Indian Territory south of  $36\frac{1}{2}^{\circ}$  N. Lat., on Saturday, 26th October. He has provisional charge, also, of Texas.

The address of the Bishop is at present Newcastle, Delaware. The advanced season, and the delay unavoidable on breaking up existing arrangements, decide the Bishop to make his first visitation early in the spring.

#### Little Rock.—Rev. JAMES YOUNG.

"The spiritual condition of my charge has been quite prosperous, and I trust will continue so. The number of new communicants has been increased, and a more regular attendance to this sacred duty and privilege brought about on the part of former members; and all the

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\* The Bishop, it will appear, has sent reports for Indiana, Missouri, Wisconsin, Iowa, and the Indian Mission in Wisconsin.—[Ed.]

divinely appointed means of grace and edification are growing in estimation. During the early part of the spring and summer, the applications for baptism were frequent, and the accession of members, both infants and adults, very gratifying and encouraging to the Church and myself; for which 'Blessed be the Lord God of Israel.'

"But of the spiritual destitution of this country, only a residence in it can make one duly sensible; and here, in the capital of the state, religion seems once to have been reduced to its simplest elements, if I may use the expression, and now it is but just emerging, as it were, into the form and character of Christianity. And hence the more favorable is it, for we can work from the foundation upwards, and rear the house of our Lord in all its simplicity and purity."

"Of the temporal condition of the parish, I regret to say that I cannot speak so favorably. The times are hard, the country steeped in poverty and misery by the inundation of last spring, which destroyed almost the entire cotton crop on the Arkansas and Mississippi rivers, as well as the corn crops, and cattle of all kinds, thus at once diminishing the means, and increasing the expense of living nearly fifty per cent."

*Van Buren.—Rev. D. M. MANUS.*

The health of the Missionary has been impaired during the past year. The ruin commenced by the overflow is almost completed by a four months' drought. All these things have had their effect upon the prospects of the Church in that quarter.

#### Indian Missions within the Dioceses.

The two following documents will, I am sure, afford much gratification to many friends of Missions; and the Missionary himself will, I trust, pardon me for publishing his views upon a subject which, although postponed for a time, the Church cannot permit to sleep.

The Rev. SOLOMON DAVIS, Mission-

ary to the Oneidas, in his report dated Duck Creek, Oct. 1, after having stated that 500 individuals attend public worship, among whom are 109 families, that 10 infants have been baptised, that there are 120 communicants, 40 pupils in the Parish School, and 20 in the Sunday School, writes,

"The following additional facts, which have been carefully gathered, may not be uninteresting to the friends of this Mission. The whole Tribe numbers 150 families; whole number of souls, 722. Frame houses 20, block houses 43, log houses 84; frame barns 85, log barns 38; wagons 30, sleighs 17, ploughs 69, harrows 51, fanning-mills 15, threshing machine 1, horses 104, oxen 200, cows 181, young cattle 110, hogs 561, domestic fowls 1298, sheep 5, clocks 17. The whole quantity of land under cultivation 2213 acres. The Tribe have increased in number during the last two years, 47. From this it is evident, that while the Indians generally are wasting away, the Oneidas are on the gain. May the good Lord continue to bless and prosper them both temporally and spiritually."

Early in September, Mr. Davis sent me a letter, from which I make the following extracts:

"I have suffered much since we had the pleasure of seeing you here; but God has, indeed, been merciful in not laying upon me more than I have been able to bear. Most of the time I have been permitted to prosecute my labors at this station, and all things seem to have moved on prosperously with us,—even in the midst of my weakness, strength has been gained. The Mission, I feel confident, has never been in as good condition as it now is. God be praised for his goodness. His unworthy servant feels that his labor has not been entirely in vain. But, alas! in taking a retrospect, I find nothing of which I can boast. How little has been done in proportion to what might have been done! May the good Lord forgive the past, and make me more faithful in future."

"I feel thankful for the kind expressions contained in your letters. It is not ranked among the least of my comforts in my distress that I am remembered

by my Bishop. It would afford me great pleasure to accompany you to the General Convention, but my arm, though it is evidently mending, is not in a situation to allow me to undertake the journey. I am now using Dr. Wolcott's prescription, and with evident good effect. If I do not recover, and it please God to spare my life, I will, by permission, spend a part of the next summer in a warmer climate, or in travelling, perhaps in the Indian country. I shall feel a lively interest in the action of the approaching General Convention with regard to Indian Missions. It is a work that lies nearest my heart. If the plan, originated by Dr. McVickar, and brought by the Domestic Committee before the Church, is carried out, the *red man* may indeed lift up his head, for the time of his redemption draweth nigh. The standard only needs to be lifted up,—the long neglected sons of the forest will flock to it as their only refuge. They may soon be made to understand the truth of the expression which is often heard from the lips of the Oneidas: 'We have no friends but Christian friends.' The moment they are convinced of this, they are gained. But who will you find to superintend the work? Who is sufficient for it? May the Spirit of the living God search out the man; guide him into the field; and guide him after he is in it. He must be in every sense of the word *an Indian Bishop*, or his labor is 'nothing worth.' He cannot take up his residence at *Indian Agencies* and *Military Posts*, and occasionally sally forth from among the implements of *war* to teach the Gospel of *peace*. He must be a man who counteth not his life dear unto himself—who is willing to travel from Tribe to Tribe; dwell in his own tent; mingle with the Indians; be as one of them; follow them, if need be, to their hunting grounds; and cheerfully submit to the same hardships. In no other way can their confidence be gained. He who fails here, will find that his net is cast on the wrong side of the ship, and that he toils for nothing. But I need not make suggestions to one wiser, and at least as much interested for the poor Indian as myself. May all things be done well.

"I have had a most delightful visit from brother Breck and his interesting family at Nashotah." "Their visit has done us much good. It has left a lasting impression upon the minds of the Indians. Indeed, go where you will, the savour of *Nashotah* is a sweet-smelling savour. It is as incense in the Church. The Indian boys belonging to the institution are very much improved, and brother Breck wants a third one, which I shall send him."

*Ottawa Mission, Griswold, Mich.—Rev. JAMES SELKRIG.*

Not connected with the Board. We extract from the Missionary's report to his Bishop, (McCoskry). It speaks for itself.

"There is enough in the character and condition of our American Indians, if duly considered, to call out the sympathies of those who love God and the salvation of souls. Our Church has done nobly in the cause of Missions. Our Missionaries have spread their wings for China, Africa, Greece, and Constantinople, but how little in comparison has been done for the red man, to whom God gave the soil on which we subsist. Let him have the Gospel in its awakening and comforting tones, and it will not prove an uncertain sound. But there must be no faint-heartedness in the work. I need to say, 'Who is sufficient for these things?' Almost numberless discouragements are thrown in our way, and it requires a martyr-like spirit to conquer the difficulties of bringing the Indian to a moderate degree of civilization and religion; yet God has wrought these things for us. Although I do not wish to tax your patience by a lengthy report, yet I consider a Missionary to the Indians has a stronger claim to your forbearance, than those who are sent to their own nation, especially as it has been so often repeated, that nothing can be done for this people to restore them to that state of society which is so desirable to promote the happiness of our fellow kind. Look at us in our commencement, alone in a desolate shanty, shivering with the ague over a hot fire in the month of June. Look at the people of our charge, a most degraded

company of savages, drunken even to madness and murder. Look at them now. Zealously engaged in prayer-meeting almost every evening in the week, regular in their attendance at church on Sunday, engaged in the devotions of God's children repeating the general confession, the Lord's prayer, the creed, and ten commandments, in their own language.

"Eighteen have been hopefully the subjects of converting grace, the last year, and have been baptized, and sixteen were confirmed at your last visita-

tion. Improving in industry, and strict to send their children to school. Temperance is now the order of the day. Can any thing be more delightful than such a change, and are we not greatly encouraged to continue our efforts among them? Be assured, Rt. Rev. Sir, that your Missionary will spare no toil, even bearing the heat and burden of the day, to promote the great and benevolent enterprise of bringing these natives of our beloved Republic to civilization, and to the foot of the Cross."

### Indians.

We are indebted to the pen of the Rev. Dr. S. FULLER, of the Diocese of Ohio, for the following notice and sketch of a most effective mission to the Indians in the British possessions northwest of us. It is encouraging to observe intelligent and influential clergymen of the Church interesting themselves for the Indians. The time may come, when men will take shame to themselves before God for apathy on this subject. We have before us the Journal of the Rev. Jno. WEST, the founder of the Mission, and are tempted to lay some extracts before our readers. But our present limits forbid. One reflection has struck us, in comparing intelligence from various quarters of the field, that no Mission can point to more decided manifestations of the DIVINE favor than those to the aborigines of North America—none to greater results.

**BISHOP MOUNTAIN'S VISIT TO THE RED RIVER SETTLEMENT.**—Red River, in British America, falls into Lake Winnipeg from the south. The Red River Settlement is some 800 miles N. W. of Lake Superior, and has a Protestant population of about 2000 souls. There are at the present time in the set-

tlement, *four* clergymen of the Church of England, and *four* Churches, one of which is purely Indian; the others are composed of whites and half-breeds with an intermixture of Indians. During the summer which has just ended, these churches were visited by the Rt. Rev. Dr. Mountain, Bishop of Montreal, who spent twelve weeks in the tour and visitation, nearly three of which were passed at Red River.—Accompanied by his chaplain and his servant, he crossed and recrossed Lake Superior in a birch bark canoe, and after traversing the queen of lakes from the eastern to the western extremity, journeyed 800 miles further through a rude wilderness inhabited mostly by savages and beasts of prey. During the three Sundays he was in the settlement he ordained one deacon and two priests, and confirmed *eight hundred and forty-six* individuals. The day and Sunday schools are flourishing, and have produced the happiest fruits. At his departure the Bishop was addressed in the most affectionate manner by the clergy of the district, the Protestant inhabitants and the Indian congregation, composed of the Cree and Ojibwa tribes. In his reply the Bishop remarks, "that the interest which had been excited in his breast by what he had witnessed in the territory of the fruit of the clergy's labors, and of the demand for extended operations on the part of the Church, was warmer and

more lively than he well knew how to express; that no feeble efforts of his own shall be wanting to draw the attention of the friends of the Church at home to this subject; that he hoped they would soon see better times, and fervently responded to their wish *for the establishment of a resident Bishop*; and that this hope was encouraged by the new day, which, through the goodness of God, upon whom they must depend in faith, has already opened upon the Church throughout the empire."

As an effort is now making to establish a Bishopric in our own Indian Territory, every thing connected with the churches at Red river is invested with peculiar interest, we will therefore append a brief sketch of the history and present state of the Missions of our English brethren in Prince Rupert's Land. The appointment of a Bishop for this extensive region has long been desired by the Missionaries, and that for several obvious reasons, but chiefly because in their opinion *a native ministry*, without which the ripening harvest can never be gathered in, would be an inevitable result of Episcopal superintendence, which was local and constant.

Red River settlement belongs to the Hudson Bay Company, and was commenced in 1812, on a spot about 50 miles south of the entrance of the river into the lake. The usual route from England to this lake is by the way of Hudson's Bay, the voyagers landing at York Fort on its south-western shore, whence they are carried in canoes to the Red River. The first attempt made for the spiritual improvement of the surrounding natives was the opening of a school in 1820, by the Rev. Mr. West, the Company's chaplain, who must be regarded as the founder of the Mission, as it was two years after adopted by the Church Missionary Society, and he was appointed its superintendent. The next year, 1823, he succeeded in procuring the erection of the *first Protestant place of worship* in that part of British America. From this time the Mission began to flourish. Mr. West returning to England, his station at Red River was supplied by the Rev. Mr. Jones, who finding the church and the school-house too small

for the accommodation of the settlers, erected a second. In 1825 he was joined by the Rev. Mr. Cockran, and soon after a *third* church was built, and in reference to the location of the sacred edifices the Missionaries gave to their churches the names of Upper, Middle, and Lower. In 1829, when the Mission had not been in existence ten years, the average congregations were 800; in the schools were more than 300 pupils, and there were nearly 150 communicants. Of the members of this flock of Christ in the wilderness, Mr. Cockran says, "I believe that our little visible Church approaches as near to primitive simplicity and sincerity as any other to be found in any part of the world. The most of them are Bible Christians: to the word of God they go for information on every subject that concerns their souls.—Christ and his Gospel are all in all, and to him they apply for strength, for instruction, for direction, for encouragement, that as men of God they may be well directed, instructed, and enabled to live in the performance of every good work."

Speaking of the Indian children in the Mission schools, Mr. Smith, their teacher, thus remarks, "I feel happy in being able to state that no children can be more regular and cleanly in their appearance than these poor children. They are learning very fast; they have adopted the fashion and custom of the Europeans, they have cropped their heads, and they otherwise comport themselves after the manners and customs of Europeans whom they see here."

In 1835, the Missionaries succeeded in inducing one or two of the natives to plough the ground and to raise wheat, barley and potatoes. This proved to be an *era* in the history of the Mission, for until the Indian engages in the cultivation of the soil, he will not abandon his wandering and savage habits, nor progress in civilization and in the knowledge and practice of the Christian faith. *The plough, the spade, the sickle and the mill, are auxiliaries which no Indian Missionary must neglect.* The Christian Indians at Red River were gathered into a village, houses were built, land was put under cultivation, and in 1836 a church for the ex-

clusive use of the natives was erected. They now seem to be animated with a new life, of which Mr. Cockran furnishes a graphic picture. "We have a school-house, in front of which you may see 60 children morning and evening leaping, running and wrestling, and amusing themselves with all the variety of games which their ingenuity can devise. To the right and left of this stand a number of little cottages, around them are patches of cultivated ground, and near to them stand stacks of wheat and barley. On the blowing of the wind, the Indian is out with his wheat to winnow, gets it into his bag, runs to the mill and stands in eager expectation for his turn. When once it is in the hopper, and the stones at work, he handles it as it falls into the box, to see if it be well ground. I thought it scarcely possible so to rouse his drowsy powers. When the subscription for the church was first opened, every person cast in his mite; such as they had they gave freely; many cast in much for their circumstances; they contributed wheat, barley, potatoes, labor, and dried meat, to the amount of 28 pounds sterling." When the church was finished, the attendance of the Indians on Divine service was most encouraging. Recording in 1837 the progress the good work was making, Mr. Cockran says, "It is pleasing to witness such a regular audience where a short time ago nothing but heathenism prevailed. I am often constrained to exclaim, 'This must be the work of the Lord!' or how could 200 savages of such erratic habits, of such carnal appetites, be drawn together to join in singing the praise of God, and to hear the offers of everlasting happiness through Jesus Christ every Lord's day? They might be drawn a time or two out of curiosity to hear some new thing, but the feeling would soon be gratified, and consequently they would drop off. But as we see all that are at home twice every week in church, and waiting with patience to hear the word of God, he must have purposes of mercy concerning them. Thanks be to him! the Lord's day is now as solemnly observed as ever I saw it by any parish in England."

With nearly 2000 people under their

care, and these scattered over an extent of 35 miles of country on each side of the river, with 4 churches to supply, in each of which Divine service was held every Sunday, Messrs. Jones and Cockran found their hands more than full, and their regular duties pressing very heavily upon them. But they labored on, resolved that a cause so promising should not suffer while they had strength to sustain it. Mr. Jones describing the state of the Indian settlement in 1838, bears the following testimony:—"I am surprised at their dexterity in the use of the axe and the hoe. They have cleared an immense number of oak stumps from their ground; and their little enclosures look respectable and are well fenced; they build their own houses of oak and pine, and many of them are well jointed. In a great many instances they make their own carts, and also of course what little furniture their houses contain. I never saw a more picturesque object than the little Indian church. The eye from the desk catches several glimpses of the river gliding past in glassy smoothness between the trunks of ancient and decaying trees. The people around me are all Indians, the feeble representatives of nations swept into oblivion by the hand of time, but Indians who now lift their voices in praises of redeeming love.

"Here, then, is a great principle fully, plainly and substantially established; namely, that the Indian **MAY** be civilized, **HAS BEEN** civilized, and is **WILLING TO BE** civilized. Let the Gospel then be made known, and let the cause be supported; other spots like this will then appear in the wilderness with fruits as pleasing and with aspects as cheering and refreshing."

In 1838 Mr. Jones returned to England and was succeeded at Red River by the Rev. Mr. Smithurst. From the commencement of the Mission to 1839, 2310 were baptized, and all conformed to the Christian religion,—"so far," observes Mr. Cockran, "as I have ever seen imperfect mortals conform to it." The Indians of the Indian Settlement have accumulated a large portion of valuable property. We have also 2 school rooms and dwelling houses for the school-masters. Our schools are as

regularly attended by children as the circumstances of the parents will permit. We have a church, and a regular congregation of upwards of two hundred persons. We have a wind-mill to grind the produce of their farms, so that the Indians enjoy the full benefits of their industry. To the Mission-house are attached 10 acres of cultivated land. During the year 12 Indians have been added to the communion.

Mr. Smithurst, in his journal written in the course of 1840, speaks of the high estimation in which the Prayer Book is held by the Indians. "When the Christian Indians are out on a hunting excursion they usually spend the Lord's day together and abstain entirely from the chase. One reads the Church Service to the others who assemble, and after singing, they all talk over what they remember of the word of God taught them either in church or in school. Since I commenced explaining the liturgy on Lord's-day evenings, the attendance at church has been very good. The Indians think that the men who made the liturgy must have been wonderfully good and wise, since they seem not to have forgotten a single thing. During the reading of the prayers I have often been affected even to tears at seeing the striking reverence manifested by the whole congregation, and on hearing the devout responses of such as understand English." Another picture from the pen of Mr. Smithurst, on Christmas day, 1841, is not less interesting. "I preached in the morning at the church in the Indian settlement, and afterwards administered the Lord's Supper to 53 persons, of whom 51 were Indians: Nothing can exceed the reverence of these simple-hearted Christians for the ordinances of religion, particularly for the sacraments. During the administration of the Lord's Supper, the whole congregation continued in church, and there was the most breathless silence. As on former occasions, I said the words on delivering the bread and wine, in Indian, to such as did not understand English. The morning service and Sacrament took up about 3 hours, but not the slightest mark of weariness or impatience could I observe in any one." It was during this year that the Mission

was strengthened by the arrival of Mr. Cowley, and that Mr. Smithurst put on record the following invaluable testimony to the mental capacity of the Indians. "The Indian children in our mission schools read the Bible fluently in a much shorter period than is generally the case in England. *We can do anything with the Indian youths, when by proper training they are led into habits of industry and have shaken off that indolence which is the natural result of barbarism.*"

On his arrival Mr. Cowley commenced a new station near *Manitoba Lake*, 120 miles west of Red River, for the seed which was sown by the first Missionaries is now springing up in all the neighboring region. The natives have in some instances come the distance of 700 miles to enquire what they should do to be saved; and near *Cumberland House*, about 600 miles N. W. of the Red River Settlement, still another station has begun by Mr. Budd, a school-master in the employment of the Church Missionary Society, who has under his care 50 pupils, and as many attendants on public worship. Mr. Jones predicted in 1838, that "other spots would appear in the wilderness like that at Red River, with fruits as pleasing, and with aspects as cheering and refreshing," and so it has proved, and so it *will* prove to be the case more and more.

Mr. Roberts, a school-master, who accompanied Mr. Cowley, has given his first impressions of the Indian Settlement, and we shall see that they were most favorable. He writes during the autumn of 1841 and the spring and summer of the following year, "When approaching the Indian Settlement, I was highly gratified to see the neat Indian Church with its white spire overtopping the trees by which it is environed, the Indian cottages surrounded by cultivated fields, and the banks of the river covered with cattle belonging to the infant community, the members of which have been converted from barbarism to Christianity during the last 10 years. The Indians seem to be busy in clearing new ground and in building cottages. I must confess that the Spirit of the Lord has done a wonderful work in this little colony through the instru-

mentality of the Church Missionary Society's agents. What a proof of the value and power of the Gospel is the present condition of the Indian Settlement! On my arrival I was astonished at its civilized and Christian state, particularly when considering that a few years ago the inhabitants were wild heathens wandering in the woods. I went to the Indian Sunday School and found between 150 and 160 pure Indians there, including children. They repeated the Church Catechism and large portions of the Scriptures well; several were learning the Articles, Collects, Epistles and Gospels, of our Prayer Book. The desire for scriptural knowledge is daily increasing throughout the Red River Settlement. Applications for Bibles, Prayer Books, Hymn Books and Tracts, are constantly made."

Under date of May, 1842, Mr. Smithurst gives additional evidence of the continual advancement of the natives in civilization : "I have been engaged with a number of Indians who are erecting a new school-house.—All goes on with the same order and regularity as if I had so many English workmen. I am constantly with them to suggest, and they execute with ease and promptitude. What a wonderful difference Christianity makes! But a few years ago the men now laboring so steadily were savages, wandering about in the woods."

During this year, the missionaries established another station at *Fort Ellice*, where they have gathered a flourishing school and congregation. This fort is situated in the Great Plain north of the Missouri, and is a place visited every year by thousands of Indians.

The most recent intelligence we have seen from the missionaries at Red River

is under date of April, 1844, at which time there were in the Indian Mission at Red River, 77 communicants. The Liturgy has been translated into the native language, and was in constant use. On Sundays the church is thronged with attentive hearers. In temporal matters the converted Indians are making constant advances; but better than all, the great Head of the Church is causing the blessings of his grace to rest upon the missionaries and people, so that in the remote wilderness of the North-west his name is honored, and his praise is sung by hundreds whose recovery from the degrading vices of heathenism was once considered as impracticable. The Missionary stations, therefore, of our English brethren in Prince Rupert's Land, are full of interest, and full of instruction ; for they furnish most undeniable proof, that the roving aborigines of this western continent can be successfully taught the arts of civilized life, and that they can be brought under the mild and sanctifying dominion of the Prince of Righteousness and Peace. The lesson these missions inculcate should be studied thoroughly and prayerfully by us of the American Church, who owe a debt to the Indians of our own country, which we have hitherto most sinfully neglected to pay. We hope, however, that the members of our Church will yet see their duty on this subject, and that in the strength of the Lord they will hereafter zealously and perseveringly perform it! The pressing words of a Christian Indian of our western wilds should be ever audible in our ears—should be ever engraven on our hearts : "*Tell the missionary men to make haste—time is short, and death is snatching away our friends and relatives very fast : tell them to make haste.*"

## Intelligence.

We have been much gratified in looking over the second and fifth numbers, (the only ones that have reached us) of the "Cherokee Advocate," a paper published weekly, at \$3 per annum, in the

English and Cherokee languages, by W. P. Ross. The steps by which Sequoyah (George Guess) was conducted to the discovery of the Cherokee alphabet, are full of interest. The edi-

tor's post office is Park Hill, Cherokee Nation. Among the agents for the paper are Saxton & Miles, New-York; Tappan & Dennet, Boston; J. R. Dille, Philadelphia, 85 Dock-street; Franck Taylor, Washington, D. C.

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By a joint resolution of the two Committees, the salary of the Bishop of Arkansas and Texas has been fixed at

\$1500 per annum, the Domestic Committee paying two-thirds, the Foreign one-third. His travelling expenses and postage to be also paid.

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#### Changes.

*Missouri.*—Rev. G. BENTON, Missionary at Jefferson City.

*New-Hampshire, Drewsville.*—Rev. N. H. SPRAGUE, Missionary.

## F O R E I G N .

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### Africa.

The Rev. J. SMITH and the Rev. S. HAZLEHURST, Missionaries to Western Africa, arrived on Sunday, the 10th November, from Cape Palmas: the former having been absent five and the latter two years from this country. The debilitating effects of so long a residence have rendered a respite from labor essential for Mr. Smith; and an attack of illness of the most serious and threatening character, to which Mr. Hazlehurst was subjected in July last, made it, in the eyes of all our Missionaries at the Station, a matter of imperative necessity that he also should, for a brief season, visit the United States.

The arrival of these gentlemen puts us in possession of interesting intelligence relating to the Mission: in addition to which we have letters from Mr. PAYNE up to 24th August last.

The Missionaries who sailed from this port in May last, viz: the Rev. Dr. SAVAGE, the Rev. Mr. HENING, Mrs. HENING, Mrs. PATCH, and Miss Rutherford, arrived in safety at Cape

Palmas in August. Their voyage had been protracted and not very pleasant: yet they had, without exception, been in the enjoyment of excellent health, and were preparing with great cheerfulness to enter upon their duties.

The various Missionary Stations in Western Africa were entirely relieved from the difficulties and anxieties which beset them towards the close of the last year. The Rev. Mr. Payne had returned to the Station at Cavalla; and had resumed his ministerial labors there with every prospect of enjoying "rest and quietness" from the assaults of the natives; and with cheering evidences that the seed scattered upon the most unpromising soil which the world presents, was, through the mighty power of the Spirit, bearing fruit which should break down the strongholds of Satan in that region. We subjoin copious extracts from his journal just received, which cannot fail to excite interest. We trust that the continual proof of the blessed effects which

have followed the efforts of our Missionaries among the children of the Mission Schools, afforded by these letters will induce the Church at home to go on ministering their aid to this work of mercy.

The following letter from the Rev. Mr. Payne is dated at "Mount Vaughan, Cape Palmas, West Africa, August 22d, 1844:

"The brig 'Frances Lord,' which arrived at this port on the 17th, brought to us in health and safety, our brother the Rev. Dr. Savage, with his associates. Though under any circumstances they wou'd have been hailed with joy and gratitude, these feelings were greatly increased in the present instance, from the fact that the Rev. Mr. Smith had long felt that the state of his health required a change of climate, and the Rev. Mr. Hazlehurst had lately experienced two such severe attacks of fever, that we thought a speedy return to America was the only means left of preserving his life. I had thus before me the prospect of being left alone. Thank God for a brighter prospect again! By the brethren, I have the pleasure of receiving your favor addressed to me, as also your communications to the Mission. Be assured, my dear sir, that the kind feelings and sympathies towards me and mine, expressed in the former, are most highly appreciated. The resolution of the Committee requiring that regular journals shall be kept by its Missionaries, I highly approve of, and shall, to the best of my ability, conform to it. I shall take great pleasure, too, in giving answers to the questions sent out to the Mission, as soon as I can find time to do so. At present, I am so much occupied in assisting Dr. Savage in making arrangements for himself and the new missionaries during their acclimation, that I shall not be able to do so before the departure of the 'Frances Lord.' In the mean time, as ever, may the God of all grace enable his Missionary servants here in Africa, as well as those who direct them, to persevere in that work to which their Lord and Master has called them, 'in tumults, in labors, and in watchings.'

"With this letter you will receive my journal up to June 1st. It was intended to have been sent by an earlier opportunity, but reached Cape Palmas after the vessel which it was expected would take it, had sailed. Since that was written, there have been two or three additions to the Communion at Cavalla, from the school. The congregations on Sunday have averaged 100. Last Sunday there were 150-160 in attendance. The people continue to appear peaceable, and well-disposed. The other stations remain as they were, except Grahway, which has been abandoned, or rather (since I continue to preach there as before) the teacher has been withdrawn, because he could not keep together a sufficient number of scholars to justify his continuing there."

EXTRACTS FROM THE JOURNAL OF THE  
REV. MR. PAYNE, MISSIONARY IN  
WESTERN AFRICA.

*Return of Mr. Payne to his Station at Cavalla, after the difficulties of Dec. 1843.*

Wednesday, Jan. 31st, 1844.—Went to Cavalla "to set my palaver"\*\* with the people. Arriving, however, too late to meet them for this purpose, I determined to improve the time by preaching. I accordingly sent a young man who had formerly acted as a kind of sexton, to tell the king and people that I would preach in the evening; and at 7 o'clock I had the gratification of meeting quite a large congregation.

I reminded them of my having come amongst them four years ago, as a preacher of the Gospel of the Lord Jesus Christ. Unpleasant circumstances had for two months separated me from them. These having passed away, I had come again to take up my abode amongst them. I desired, however, to be received in no other character than that in which I had at first appeared before them. I then proclaimed to them the simple, yet ever rich and glorious story of salvation through Jesus Christ.

On the road from the chapel home,

\* To arrange our difficulty.

I encountered a scene little harmonizing with that just left. Not only those just from the house of worship, but apparently a large portion of the population of the town, were collected around two parties engaged in a most furious quarrel. It was truly a heathen spectacle. In the door of a house near by, sat a woman uttering the low and plaintive wailings which indicate that death has taken away some unhappy victim. I recognized her as the mother of a child who had been drowned before I left Cavalla. Of course, according to popular belief, it had been bewitched; and a number of persons had already drunk 'Gidu'\* on account of this alleged crime. But the enraged husband, who is a doctor, or greegree man, was not satisfied; and he it was who now seized upon a widow, who, since the death of her husband, had lived under his protection. 'Come on, you witch,' said he, with a manner befitting a demon, 'come, go to the house-top, (the usual place of confinement for persons under arrest,) you shall drink gidu.' 'Yes, yes,' replied the woman, 'I will drink it. I have done so before. I am no witch. I am not afraid of it. But you are a witch. You have never drank it. We will take it together.' 'Yes, you witch! you witch!' vociferated the woman's sister, thrusting her hands in the man's face, 'you want my sister to drink gidu; you shall drink it too.'

Such language, with much more, accompanied with all the vehemence of voice and manner peculiar to the heathen, and the tumultuous noise and cheerings of the multitude, whose sympathies were ardently with the woman, made it altogether a most heart-sickening scene. Recognizing the woman as the mother of one of our girls, I advanced towards her, and begged her to go to her house, and say nothing more to the irritated doctor. She immediately complied, calling out at the same time triumphantly to the man, 'A white man has asked me to desist. I am of more consequence than you. I desist.'

#### *Interview with the Chiefs of Cavalla—*

\* Poison.

#### *Return of Children to Cavalla—Visit to Taboo Station.*

*Thursday, Feb. 1st.*—After breakfast this morning I met the Head Men of Cavalla. I assured them how much I regretted the circumstances which had rendered it necessary for the Mission to demand the four bullocks which they had now given, calling them to witness, the evidence afforded by a four years' residence, that I 'sought not theirs, but them.' As they had now complied with the conditions upon which the Mission would allow me to return to them, I would again enter upon my duties as soon as Mr. Hazlehurst should return from Sierra Leone. And to convince them that it was not gain that we sought, I now gave them the usual Christmas present (about the value of \$8, in goods.) They professed to receive all this very kindly, and promised henceforth to exert themselves to prevent a recurrence of the late difficulties.

*Monday, Feb. 5th.*—This morning our boys left this place (Mt. Vaughan) with their teacher, for Cavalla, after near three months' absence, during which time they have given the most gratifying evidence of their attachment to us. The larger portion were prepared to follow us wherever we might go, even though it should be to America.

*Friday, March 8th.*—Returned today from Taboo river station, which, owing to our difficulties at Cavalla, I have not visited for four months. I found the buildings, grounds, and a small school, all in good order, under the care of the remarkable young native man to whom they had been entrusted since Mr. Minor's death. I had the privilege, also, of preaching the blessed Gospel in the two villages nearest to the Mission station.

#### *Renewal of Missionary labors at Cavalla—Sermons to the Natives—Baptism of Natives at Easter.*

*Cavalla Station, March 11, 1844.*—Returned this day from Mount Vaughan, to resume once more my former routine of Missionary labor amongst this people.

For the past 2 months I have been pleasantly occupied in supplying Mr. Hazleburst's place at Mount Vaughan, preaching twice nearly every Sunday, besides attending to other duties connected with the station. I preached once every Sunday to a respectable congregation of Colonists in the Stone School-house in "East Harper," kindly offered by the Colonial authorities for this purpose. I engaged to remain at Mount Vaughan until Mr. H.'s return, but as he has already been absent far beyond the time anticipated, and Mr. Smith can supply my lack of service, I do not feel authorized to stay longer away from my station.

*"Sunday, March 17th.—To-day preached to a small congregation, not numbering above 75 persons, including our family. The long intermission of religious services has had a manifest influence in producing indifference to them; still the farm-making season, no doubt, had much to do with preventing a larger assembly."*

"In the Sunday school we had 70 scholars, including some children from the River Cavalla Station.

"During the past week I have preached in each of the divisions of Cavalla. In every case, I believe, all the men in town have assembled with some of the women; on an average, however, there were not above half a dozen of the former, so that the congregations were in every instance small. Still small as they were, they were made up of immortal souls, each worth more than ten thousand worlds, and for every one of them the Saviour died. What a privilege then to preach him even to such "little flocks!"

*Thursday, March 21st—How often in my short ministerial course, has my faith in the promise 'be not weary in well doing, for in due season ye shall reap if ye faint not,' been strengthened by what my eyes have seen, and my ears have heard!*

At four o'clock this afternoon, I set off towards the smallest division of Cavalla. At this season, as has been before stated, perhaps *three-fourths* of the natives are living in temporary houses, on their farms; of the remaining quarter,

about one half spend part of their time on the farms; while the remaining small portion take turns in guarding the towns. The guard never exceeds ten, and is often as small as three; and it is of this handful of men, with the few women who could be induced to attend, that my afternoon congregations are composed.

On my way to Sebah—the village above alluded to—I met a youth from it, who assured me there were only two men in the village. I told him that he must return with us to hear the Gospel, which, after some persuasions, he did. For the first time we went to a doctor's (grecgee man's) house to preach. After diligent search, my interpreter found four men, and as many women, whom he persuaded to assemble in the doctor's house to hear the Gospel. These I addressed as earnestly, and I trust as faithfully, as if they had been a thousand, from the words 'What think ye of Christ?'

I labored to bring them to some immediate decision in regard to the Saviour of the world. When I had closed, G.\* in a most animated and forcible manner, pressed the same point, placing especially before them the superior advantages of those now staying in town, in having the opportunity of hearing and obeying the Gospel. To him, K., one of those present, answered, 'G. your words are true: there is no reason why I may not do as you and P. urge; in this country there is no law against this: I have my own mind, my own house, my own mat on which I sleep; I can be honest, I can be chaste, I can refrain from lying and stealing, I can observe the Sabbath.'

'Beware,' said I, 'K. of attempting this in your own strength. You must have God's spirit to assist you, which can only be obtained by constant prayer.'

'But how, (addressing himself to G.,) must I pray? like Payne?' (i. e. in my words.)

G. replied, 'God, who made all men, understands all the languages they speak. The Spaniard prays in Spanish, the Englishman in English,

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\* The native interpreter.

and the people of Cape Coast in their tongue. You may pray in Grebo. Nor is it any peculiar form of language that God regards, but the truth or sentiments embodied in it. If you will bow down before God and say, 'Oh God! thou art great, thou hast made all things. Thou hast placed me in this world, and thou hast given me a good law to keep; but I have broken it times without number. I am a great sinner. If thou shouldst send me to hell, it would be just. But Jesus has died for me. For his sake I beg you to have mercy upon me, forgive my sins, and put thy spirit in my heart, to enable me to love thee and keep thy laws.' If you will do this, God will hear you, take care of you and do you good. I say not that he will make you distinguished, or give you a large family, or make you live long in the world, for none of these may be good for you. But he will comfort you while you live, and take you beyond the reach of trouble when you die.'

To all this K., and others present, gave the most undivided attention; while I could not but lift up my heart in thanksgiving to God, that he had given to one at least, so clear a view of the glorious gospel, as was exhibited in G.'s address.

*Easter Sunday, April 7th.*—This morning I admitted to the Church, by baptism, two native girls, members of our boarding school. One, 'Margaret Champlin,' has been in the school, with frequent interruptions, since February, 1841. She has for some time manifested a 'hungering and thirsting after righteousness,' and during the last two months felt a comfortable assurance of having 'passed from death unto life.' Her age is sixteen. 'Gray Gilliat,' the other, is much younger, being only 12 years old. But having been a candidate for baptism for a year, and led an exemplary life, I could not longer 'forbid the little child to come unto Christ.' Six other scholars presented themselves as candidates for baptism on Friday night.

At 10 o'clock, A. M., I administered the communion to 22 persons, 13 of whom were natives. At 11½ o'clock I preached to a congregation of about 80 souls. In the school this afternoon were 70 attendants.

*Visit to Kablah—Death of the Rev. J. Campbell.*

*Saturday, April 13th.*—To-day I made my weekly visit to Kablah. A school was re-opened here on Monday last, under the care of Woreh, *alias* William Nevins, a native youth trained in the Mission of the A. B. C. F. M., but transferred to us in consequence of the removal of that Mission to the Gaboon River. He has collected 10 pupils, who seem to be doing well.

*Saturday, April 20th.*—Returned from Mount Vaughan, whither I was called yesterday to attend the funeral services of Rev. John Campbell.

Mr. Campbell was a Missionary of the A. B. C. F. M., and with Mr. Bushnell, who accompanied him, was destined for the Gaboon river. As the vessel which brought them out was not to go to the Gaboon river, they were compelled to stop at Cape Palmas. They were most cordially invited to Mount Vaughan. During a residence of some five or six weeks there, their godly walk and conversation greatly endeared them to the Missionary at that station, as well as others connected with the Mission. Mr. Bushnell passed safely through the acclimating fever in five or six days. Mr. Campbell was ill but eight days, and without appearing to suffer much pain, was unexpectedly called to his reward. In a post mortem examination the doctor discovered a number of ulcers formed internally, the consequence he supposes of a violent hemorrhage, which he had some years ago in the United States. He was not therefore a very fit subject for the African climate.

*Favorable prospects at Cavalla—Visit to Taboo—Interesting Conversations with Natives.*

*Sunday, April 21st.*—We were cheered this morning by a larger congregation than we have had for some time. At least 100 were present, including some people from two interior tribes, one of them 60 miles distant. Our Sunday School too is improving, numbering this afternoon 80 attendants.

*Friday, May 17th.*—Returned from Taboo river station, which I visited on Wednesday in company with Mrs.

**Payne.** We not only found the Mission premises in good order, but the school increased to twelve, the full number of scholars allowed to the station; and the attentive and devout manner of the children afforded gratifying proof of their teacher's attention to their eternal interests.

Yesterday I preached in the two towns nearest to the Mission premises, to attentive congregations. In going to the second of these I was much surprised to see amongst the scholars who were accompanying us, the father of one of them—an elderly man, whose only object, as I heard him tell the king after reaching the town, was to listen again to the important truths which he had just before heard.

This man gave further proof this morning of his interest in the Gospel. Long before I got out of my sleeping room he was in the house, in order to explain to me why one of his children, formerly in school, had left it.

He said he had long been convinced of the truth of the Gospel. It could not be that Mr. Minor, and I, and other Missionaries, should leave our homes, live amongst them, and continue to urge upon them this one thing, if it were false. On this account he felt not only a desire, but a conviction of his duty, to have all his children enjoy the full benefit of our instruction, though owing to his advanced age he could not hope this for himself. Accustomed as I am to the hypocritical professions of the natives, I was so much struck with the appearance of sincerity of this man, that I asked Musu to give me some account of his past history. From his statements, it appears that he was a constant and attentive hearer of Mr. Minor's preaching, and often, during his short ministry to his people, expressed his conviction of the truth of Christianity. He had, however, a mistress or 'greegree' woman for a wife, who opposed all his wishes and views. Her death having occurred very soon after Mr. Minor's, W. called Musu to his house at night, and requested him to take away all his 'greegrees' and destroy them. After such encouraging information in regard to him, I exhorted him to give himself wholly to the Lord,

and took my leave of him, feeling more than ever encouraged by the promise: 'Be not weary in well doing, for in due season ye shall reap, if ye faint not.'

I had subsequently some interesting conversation with Musu, and Hueh, *alias* Johnson, the latter, though 25 years of age, having been a constant attendant on Mr. Minor during his residence at Taboo. Musu manifested a desire after knowledge, and a disposition to improve the little time we passed together to the uttermost. 'What is the meaning of Redeemer? If meat is brought on Sunday, which I have reason to think was killed on that day, ought I to receive it? Is it right to give food to the hungry on Sunday? Ought any presents to be received on that day?'—were some of the questions which he crowded upon me, with such haste and anxiety as plainly showed that they had previously been subjects of thought, and trial too.

Johnson asked many similar questions, one of which was 'Is it right to eat of things offered in sacrifice to idols?' He said that he suffered so much annoyance from solicitations of this kind, and other heathenish customs, that he wished as soon as a Missionary should come to Taboo, to take up his abode permanently with him.

On my way home, I preached the Gospel,—the first time it had ever been proclaimed,—in a small town in the Plabo tribe.

*Sunday, May 28th.*—Congregation to-day good, being much increased by the attendance of people from the interior. May they carry the precious seed of the word of God, to bear fruit unto eternal life, in thousands of their benighted country!"

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**MISSION SCHOOL AT CAPE PALMAS.**—The Journal of the Rev. Mr. Payne, published in this number, makes mention of the baptism of two of the children of the school at Cavalla, Margaret Champlin and Gray Gilliat, and the application of several others for the reception of that holy sacrament. From the Rev. Mr. Hazlehurst we have re-

ceived an account of the schools at the primary station, which gives pleasing evidence that our Missionaries are not spending their strength for nought.

"The state of things at this station," remarks Mr. Hazlehurst, "may be considered highly prosperous in a religious point of view. Prior to my leaving for Sierra Leone, I received two of our eldest native girls as candidates for baptism. On my return, finding they had continued steadfast in their purpose to lead a new life, after a satisfactory examination, I admitted them to the Church by baptism, on Sunday, 31st March. On Sunday last I received them to the Lord's Supper.

But perhaps some little account of the conversion of these dear children may prove interesting to you.

It was in August 1843, that much interest and anxiety in regard to eternal things was manifested by 'Ann Minor,' the eldest child. She had been in the Mission almost from its commencement, and is now about 14 years of age. She was an affectionate child, but exceedingly wayward.

My course for the religious instruction of the children here has been always very systematic. Our morning and evening worship generally brings together all the members of the Mission family at the station. Our services generally consist in the morning of singing a hymn, prayer, and reading the Psalms appointed for the day. In the evening, instead of the Psalms, a portion of Scripture is read, followed by a plain, and, as far as possible, a practical application. It was after one of these evening services that I found the following note on my table :

"My dear Pastor,—I sit down to write you a few lines. Think God hear my prayer, and give me a new heart. In morning when I get up, I find more happy. Dear Pastor, how I wish my country people may come to God, and get new heart. O that my poor mother and father will for come to Christ. Then I would be glad. I feel very happy this time. Good morning. Your child, ANN."

The following I received about the

same time from 'Caroline Clark.' She is perhaps about one year younger than Ann, and has not been in the Mission quite so long.

"Dear Sir,—I have got new heart, think God hear my prayers, and had done take my bad heart away. Love of Christ in me, that you told us at prayers; it did my soul good. Yours truly,  
CAROLINE."

The difficulty the children experience in expressing the feelings of their hearts in our language, or through my interpreter, has led me to encourage them to address me in writing. So far, the plan has succeeded well, and although their letters are generally in very broken English, still they have proved of great assistance to me in discovering the state of their minds, and the character of instruction they need. I therefore send you the letters in their own language.

The following ones were received by Mrs. Thomson about the same time I received the last :

"My dear Mrs. Thomson,

"Last night Mr. Hazlehurst told us how Jesus die for sinners. I be one great sinner, but it did my soul good. When I went to bed, I was thinking about it. Then I got up. Then I pray much to God, to give me new heart. Then I feel God have hear my prayer. Then I feel happy. Then I go sleep.  
CAROLINE."

"My dear Mother,

"I am going to tell you what I have thought. I see your beautiful letter which you sent me this morning, and it was very beautiful. Yes, I love to hear about Jesus. Yes, I love him more and more. I pray much for my poor mother and all my poor country people, and all the little and all the big girls, and all the boys at Mt. Vaughan. I feel that I give up the world, and that in place of it, O mother, I have Christ Jesus in my heart, God so very kind to me, and give me one teacher and preacher. O how good he is. He gave Jesus to die for me. He sent his Holy Spirit to change my heart. I think I have love of Christ in my heart. I love you and Mr. Hazlehurst and all.

"I pray God to keep me, and lead

me in the right way, so when I die I go to heaven, and live all time. God be with us. Wherever we go, God looks down into our hearts.

“ Your daughter,  
“ ANN MINOR.”

That I might obtain more clearly the views of these dear children, before admitting them to the Church, I prepared the following questions, the answers in reply to which I have subjoined :

“ My dear Child,

“ I want you to write me answers to the following questions. And while you write, O remember that God sees you, and knows whether you speak me true or not.

“ Do you feel that you are a sinner, and deserve to be punished ?

“ Yes, I feel I am a sinner, and deserve to be punished.

“ Are you able to save yourself from hell ?

“ No, I am not able to save myself, but Jesus can save my soul from hell.

“ Is Jesus your only Saviour ?

“ Yes, he is my only Saviour, and my God.

“ Do you put your trust entirely in Jesus ?

“ Yes, I know his name, his name is all my trust. I put all my trust in Jesus, because he died for me.

“ How do you know that you love Jesus ?

“ I feel I love my Saviour, he make my heart too glad.

“ Have you determined, with the help of God, to sin no more ?

“ I have given God my whole heart. Yes, I have determined, with the help of God, I will try to be good. I will try to sin no more.

“ Do you love to pray to God ?

“ Yes, I love to beg God, for he is my father, he is only one can take my sin away, and save my soul from hell.

“ How can you best please God ?

“ By doing what he tells me to do, and keep his commandments.

“ Do you pray God for your people ?

“ Yes, I pray for my people every time I pray.

“ Why do you wish to be baptized ?

“ Because our Saviour say, if we got new heart we must be baptized.

“ Do you try to do good to those around you ?

“ Yes, I try to do best I can to all around me.

“ What will God do to those people in the next world, who do not speak him true here ?

“ God say he will cast all liars into hell.

“ How long will all good people live with God in the other world ?

“ They will live with him all time.

“ How long will all liars and other wicked people live for burn, in next world ?

“ They will live for burn all time in hell, where there will be weeping, gnashing of teeth.

“ Your truly affectionate child,  
“ CAROLINE.”

You have here a brief and but imperfect account of the religious experience of these dear children. God, I trust, has blest the means used for their instruction ; and may we not pray and hope, that they will prove bright and shining lights to their benighted and perishing country people.

The interest in regard to eternal things has not been confined to these two. Others have also been, and are still awakened to a sense of their lost condition, and their need of such a Saviour as the Lord Jesus Christ. God’s blessed Spirit, I trust, has been poured out upon us ; and it is little more than two weeks since, that I received two other of the eldest girls as candidates for baptism. About a month since, one wrote as follows :

“ My dear Sir,

“ I take my pen to write you a few lines, to let you know something.

“ Please to pray for me. And O, I hope that God will hear me when I pray, and pardon my sin for Christ’s sake. Sometimes after I done praying, something tells me in my heart, that God has heard my prayers, and has pardoned my sin, and given me a new heart, but I do not believe it ; I think that Satan deceive me ; so, sir, I never make it known. I hope I shall try to live better than I have before.

“ Yours affectionately,  
“ MARY SELDEN.”

A short time after, I received the following :

" My dear Sir,

" It gives me much pleasure to write to you this time, and let you know that I think I have got a new heart. I think I have found my Saviour at last. O pray for me, dear Sir, that the devil may not deceive me. This Sabbath has been a good day to my soul. I enjoy it very much.

" Yours most truly,

" MARY SELDEN.

The operation of the Mission among the natives, has, at every station during the last twelve months, been blest to a greater or less degree.

Enclosed I send you a letter from James Catileine, describing the death of a boy in his school. James has been a teacher in the Mission at Rock Town station about one year. He is a native from Cape Coast, and for faithfulness and devotion I consider him one of the best teachers in the Mission.

*Letter of a Native Teacher at Rocktown to the Rev. S. Hazlehurst, Mount Vaughan, announcing the death of one of his pupils.\**

*Rocktown Station,*

*7th Evening of Dec., 1843.*

Rev. Sir.—With feelings of deepest sorrow I am constrained this evening to write to you. I think I have written to you in the afternoon that 'Alonzo Porter' shall die. Oh ! I am sorry to say that he is no more, he died about little after 8 o'clock in the night. As I am certain that you would like to know the circumstances before his death, I will in a melancholy manner relate as follows :

He has been sick about two wks since with swelling, and was able to go about which I may say is almost well. And on Monday night he went to town, as I am told to-day, and all that night he vomited till day. Joe asked him what was the matter ? he said when he went to town one man gave him wine to drink, but I did not hear what kind of

wine, being the country people call'd wine and rum all the same name I think is rum, because no palm wine in the town here.

And to-day I went to see him in the morning, and having been perceived that he shall die, I enquired him about his soul where she shall go hereafter ? All his reply was " Hell !" declared that he had been a very wicked boy :—and then he put me off from conversing with him, and begun to crawl and roll himself in the house, and cried out water, water, water,—he continued till about 12 o'clock, and he began to eat earth, chewed stones, sticks, biting his tongue, rolled himself here and there, stretching his eyes open, throw things at persons, and if he get hold of any thing, he thrown away, and water alone has been his cry all the day—said that something burns him.

In the afternoon about 5 o'clock I hired one man to wash him according to his request. After he was washed, it seems that he did not feel so much pain as before, I therefore entered into conversation with him again ;—asked him, *Gipamu*, Since you are an old scholar and have been for many years in the Mission, and have heard about Heaven and Hell, let me know where you shall go after this ? He replied, " Hell ! Hell !" I asked why, what sin you have committed ? that I may pray to God with you.—Replied that he has told great lie, that he has been a thief, stolen cloth, and tobacco.—I asked what lie was that, that was so great ? He replied that he has told lies against me and Susan. Afterward from that moment gave me no chance at all to speak to him, but cried " water," " people." I asked him, where are they ? he did not answer, and continued " hold me up, don't fear hold me up," till he died.—P. S. After he was wash'd he told the man, says he, " I am dying now, my eyes is dim, I can't see ; you must go with me."—The above is the full account I can give you about him.—I wish you may send me a coffin, with one shirt of the boys if there is any, with one fathom white baft, two bars tobacco for the people who may perhaps I can try to get for to dig the grave.—I want to bury him

\* The original of this letter is now at the Foreign Mission Office, New-York.

behind the school house.—Oh, Rev. Sir, what was my prayer on this wonderful sight, Try me, O Lord, and search me, and if there be any of wickedness in me, and lead me in the

way everlasting. Susan unites with me in love to you.

I Remain, Sir,  
Yr humble servt  
JAS. CATILINE.

### Athens.

Letters from the Rev. Mr. Hill, dated 31st August last, have been received at the Foreign Office: from which we select a few passages which are of general interest. They assure us of the continued prosperity and usefulness of the Mission, and of the renewed cheerfulness and zeal which had been imparted to the Missionaries by the action of the Board in June.

*"Athens, 31st August, 1844.*

"Since my last, of July, I have had the satisfaction of receiving your letters of 24th June and 10th July, and I assure you nothing could have been more gratifying.

"The decision of the Board in respect to this Mission is precisely what I felt assured would be the result of a wise and mature consideration of its claims. The mass of evidence in your hands was so strong, it appeared impossible that any deliberative body could fail to perceive the importance of sustaining an enterprize in favor of which there was so much disinterested testimony.

"You would be surprised were I to transcribe the letters of congratulation we are receiving from our kind-hearted English friends, and from others, who, having taken so deep an interest in our Mission, have just learned that it is once more placed upon a permanent foundation.

"We have indeed had to pass through trials during the greater part of the last three years; but we have seen the goodness of the Lord in them all, and His hand in every thing, and we have never for a moment had any doubts that He would bring us out of them in His own time. What did we not sustain in

the spring of 1842! At that period we were at the very acme of prosperity, and it was no doubt very necessary that we should be visited with the rod. \* \* Combined with this, we had to contend against fanaticism here, and coldness to our cause at home. Then came loss of health on the part of two of the principal members of our Mission, our consequent journeying and the temporary breaking up of our operations, which our indefatigable and unprincipled enemies here, did not fail to make known as a final measure, attributing it to the effect of their attacks. On our return we had to contend against this state of things, and to build again the whole fabric from its foundation, with the same elements of mischief still existing around us, and no signs of encouragement from home, where the statement of our difficulties had met with a comparatively cold reception. Immediately upon this followed the measures of the Committee of 1843.

"Against all this accumulation of depressing circumstances, relying upon the same Divine aid, we continued to struggle on, and with a success that greatly encouraged our efforts. We found the influence of our teaching and our example extending wider, and its fruits becoming more abundant and more satisfactory than in former years. We found our sphere of usefulness spreading beyond the bounds of our immediate charge, and all the several parts of our system working to the attainment of the great objects of all our efforts. These objects are not unworthy of the efforts of our Church, nor are those for whom they are made less worthy of the care and labor you bestow, than those who are properly denominated *heathen*. We are "debtors" to both, and although

the obligation in either case may differ in its nature, or may be enhanced by peculiar circumstances, it cannot be repudiated—it stands against us, registered in the Gospel of our Lord, and by it we are bound 'to make known the riches of His grace' both to the Jews and to the Greeks, both to the decayed ancient Churches of Christendom, as well as to those who are sitting in the 'region and shadow of death,' where the true light has never shone. To hold forth to view a better righteousness than that which prevails around us; to exalt "the Lord Jesus Christ as the end of the law for righteousness, to every one that believeth;" to present, as the prominent doctrine of the Gospel, that too much neglected one of justification by faith, and to decry that which is so universally relied upon, which is founded upon outward observances, or our own works; to endeavor to revive spiritual views of the Christian religion, which indeed all profess, and to insist upon greater attention to the precepts of the Gospel as the fruits of faith; in short, to diffuse a higher tone of religion, and a higher tone of morality, among this most intelligent and intellectual Christian people, and to show them how this may be done without departing from their own venerable standards of faith, and how perfectly consistent all this is with the doctrines of their own venerable Church; these, assuredly, are objects not unworthy of the efforts of our Church. They claim the deepest interest. They are legitimate *missionary labors*. These are what the "*School at Athens*" professes to do, while at the same time it does not deem it any disparagement to its missionary character to employ much time, and to expend not a little of the bounty of our Church, in diffusing the inestimable blessings of a wholesome Scriptural education among the rising generation, who, without Church missionary aid, would be utterly and entirely deprived of such education; for I do most solemnly declare, that from one end of Greece to the other, there exist no means of wholesome Scriptural instruction for the rising generation but in the School of the Church Missionary Society in Syra and in ours in Athens, and in those we have planted, and

which are conducted by female teachers educated by us for that purpose, in various parts of the country.

"About the middle of July last, we brought to a close the labors of the former part of the year, at which time not a ray of encouragement had reached us *from home*. Yet, at that time, independent of the promising character of other parts of our system, our schools alone contained seven hundred pupils of all ages and conditions, and the amount of Scriptural knowledge imparted, and of Scriptures and Tracts distributed, exceeded those of any former year. 'In the Lord put we our trust,' and on His help we relied. Under Him, we are indebted most of all for daily encouragement, amidst our abundant labors and mortifying trials, to the very great kindness of those whom He had raised up for that purpose—powerful, wise, serious-minded Christian friends, who had visited these countries, and become acquainted with the extent and diffusive nature of the benefits conferred by your agency. And I am happy to acknowledge, that although the far greater part of these were foreigners, natives of Great Britain, there were not a few also from our own country, to whom we are under the deepest obligations for their sympathy and their interference in our cause.

"We have now recommenced our active duties for the season, having passed the intervening six weeks' vacation, during the intense heats of that portion of the summer, in perfect health. Miss Baldwin, accompanied by one of our principal female teachers, paid a visit of two weeks to our dear Christian friends, Mr. and Mrs. Hildner, in *Syra*, and returned refreshed for new duties. Our schools are but just re-opened, but they already present a most lovely appearance, and in a few days we shall have every room in our large schoolhouse completely filled."

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We have been kindly favored with extracts from letters of Mrs. Hill to a relative in this country, which will be read with pleasure by the many friends of that lady.

*Sept. 22.*—To day we assembled the

children for the first time, on Sunday, since the vacation. After arranging the different classes, and appointing each teacher to her charge, old Mari came and said that there was a Bishop waiting in the porch and wished to visit the school. I immediately went to receive him. He was a stranger to me, and was accompanied by a priest and deacon. He was conducted into the school room, where Pauline and Eryena were instructing their classes. Eryena had the children who could not read, on the gallery, and was asking the questions on the lesson they had learned by dictation. It was part of the 1st chapter of St. John. As the Bishop approached the gallery, the question was asked, "By whom was the law given?" to which the children answered "Moses;" and when it was asked "Whence have we grace and truth?" the answer was "By Jesus Christ." Eryena continued her questions "Hath any man seen God?" to which the answer was given in an emphatic "No." To the question "Who hath declared him unto us?" they answered "The only begotten Son, who dwelleth in the bosom of the Father." The Bishop bowed his head, and his countenance expressed his approbation. The other classes were then brought in. At least two hundred were present, all of whom repeated the creed, after which the school was dismissed, with prayer, and singing of their hymn to the Trinity.

Being desirous to know who this Bishop was, I told Aspasia to ask him. He announced himself as the late Bishop of Sparta, now of Achaia, and one of the members of the Synod. He said it was his intention to send for his niece

and place her with us. He then turned to me and said, "You are doing truly a Christian work; you are giving a spiritual education to these children, which their parents cannot give them. May they be indeed your spiritual children." To which sentiment, my heart responded a hearty Amen!

The scene, as I have described it, will be readily brought to your mind, as you have so often witnessed similar interesting occurrences in the same place. It is truly gratifying to receive such testimony of approbation from the highest dignitaries of this Church; and that, too, after listening to a course of lessons of exactly the same nature as would be given in one of our Sunday Schools at home. You will be gratified to hear that A— is once more under our roof. She has shown the greatest faithfulness to us, and promises to be a most efficient aid in carrying out our future plans, and we may reasonably hope that she will bring forth fruit an "hundred fold."

I could fill another letter with accounts of pleasant things from those who have gone out from us.

Katingo S.\* has at length paid us a visit. She has labored most assiduously for six years, amid the greatest discouragements, because she felt it was her duty. We should like to have the Guide to the Study of the Scriptures printed. Several copies have been made, which are lent out.

\* Katingo Stallouni had an interesting school at Tenos, and established there a Sunday School, after leaving the Mission family in which she was educated to become a teacher. We have frequently received testimony (on one occasion from the governor of the island) to the salutary effect of her religious and moral influence.

## Intelligence.

**ORDINATION OF MISSIONARIES.**—On Wednesday, 15th Nov., at St. George's Church, New-York, by permission of the Bishop of the Diocese of New-York, the Rt. Rev. Bishop MEADE admitted to Priest's orders, the Rev. HENRY W. WOODS

and the Rev. RICHARDSON GRAHAM, Deacons, of the Diocese of Virginia, who have recently received appointments as Missionaries to China.

Morning Prayer was read by the Rev. Mr. IRVING, Secretary for Foreign Mis-

sions; and the Sermon was preached by the Rev. Dr. MILNOR, the Rector of St. George's Church. These Presbyters, together with the Rev. Mr. McCov, of the Diocese of Massachusetts, and the Rev. Mr. PAGE, of the Diocese of New-York, united in the laying on of hands.

**CHINA.**—The Rev. Henry W. Woods, the Rev. Richardson Graham, and the Rev. Edward W. Syle, of the Diocese of Virginia, have received appointments to the China Mission.

Miss Gillet, of New-York, Miss Jones of Mobile, and Miss Morse of Boston, have also received appointments as Missionary Teachers in the same Mission.

The members of the China Mission, consisting of the Right Reverend Bishop Boone, the Rev. Messrs. Woods and Graham, Mrs. Boone, Mrs. Woods, Mrs. Graham, and Misses Gillet, Jones, and Morse, expect to sail in the Horatio, from New-York, on the 10th December.

The Rev. Mr. Syle will remain in this country until spring, when he expects to depart for China in company with other clergymen.

**MISSIONARIES TO AFRICA.**—Dr. George A. Perkins and Mr. M. Appleby, together with Mrs. Perkins and Mrs. Appleby,

are about to sail from Boston, for Cape Palmas, in the barque California.

Dr. Perkins is the Medical Missionary to the Stations of Western Africa.

**CONSTANTINOPLE.**—The Rt. Rev. Bishop Southgate proposes to defer his departure until the spring of 1845, and will (D. V.) occupy the intervening time in visiting portions of the Church in this country, with the view of presenting the objects and plans of his Mission, and making arrangements for its more adequate and permanent support.

The Foreign Committee, in consideration of the prior obligations to other Missions resting upon them, have not been able to carry out the resolution of the Board passed at its Triennial Meeting, appropriating \$5000 per annum to the Mission at Constantinople; nor will it be in their power to do so, unless the means shall be afforded them through funds specially contributed by the Church to this Mission.

**TEXAS.**—From the Rev. Mr. Ives, we have advices dated Matagorda, Oct. 7. Every thing was going on quietly and encouragingly at this station, which had been entirely exempt from the fever that had afflicted other portions of the country.

## Circular.

*To the Rev. the Clergy:*

**BRETHREN**—On previous anniversaries of the Festival of the Nativity, you have, at our joint request, kindly commended the general missions of our beloved Church to the special interest of your Sunday Schools. Collections made for the benefit of these missions, always acceptable in times past, are now especially needed, and will be applied in equal proportions to the Domestic and Foreign fields. The "Spirit of Missions" has recently contained so much information upon the condition and prospects of these interesting departments of the Church's care, that we deem nothing more necessary on this occasion than a reference to its pages. With best wishes for the nurseries of the Church and of her Missionaries, we remain yours, faithfully,

N. SAYRE HARRIS,  
P. P. IRVING.

20 John St., New-York, November 25, 1844.

The Publisher of "The Spirit of Missions" earnestly requests all those subscribers who are in arrears for the work, to transmit the sums due, without delay, to the Publishing office, (or, to the Agent from whom they receive their numbers.)

With the forthcoming number, the subscribers will receive 508 pages of reading matter, besides several valuable maps—all for the sum of *one dollar*, a return they would scarcely have in any similar publication bearing the same price. With this in mind, and knowing how much the future success of the work must depend upon their punctuality in making payment of their subscriptions, the Publisher ventures the hope that none will be backward in attending to so small, yet, in the aggregate, so great a matter.

DANIEL DANA, JR., Publisher, &c.

### Acknowledgments.

#### TRUST FUNDS.

Sept. 23. Fem. Miss. Soc. St. John's Portsmouth, N. H. for the Jews.....	\$10 00					
Oct. 1. Jubilee College, from S. S. of St. Mary's, Lewistown, Pa.....	2 30					
" 3. Indian Endowment, from S. S. of St. Michael's, Charleston, S. C. 40 00 From the same for Libraries in the West.....	9 69					
" 7. Charleston Miss. Lecture; viz. for Key West, \$2; to aid a Missionary in purchasing a horse \$2; Mr. Drummond's horse, \$10.....	14 00					
" 14. St. Thomas' Ch. Brandon, Va. for Bishop Chase.....	2 00					
" 15. Nashotah Mission, cash by Bishop Kemper.....	12 50					
" 26. Tremont, Ill. from Grace Ch. Providence, R. I. ....	5 00					
" 30. Through Rev. W. B. Ashley, Rector of St. James' Ch. Derby, Ct. towards a Scholarship in Jubilee College, Elizabeth W. Shelton, \$16; Mrs. H. F. Shelton, \$5; N. B. Sanford, \$5; T. G. Birdsey, \$3.....	28 00					
Indian Bishopric, from Harcourt, Pa. Gambier, Ohio.....	5 00					
Nov. 11. Jubilee College, cash from Miss McL.....	12 00					
	<hr/>	\$140 49				

#### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th Oct., to the 15th of Nov. 1844:

VERMONT.						
<i>Guildford</i> —The Widow's Mite,....	\$5 00	\$5 00				
CONNECTICUT.						
<i>Derby</i> —St. James',.....	\$30 00					
<i>Hartford</i> —Christ Ch. Mo. coll.....	64 00					
<i>New Haven</i> —Trinity.....	150 00					
<i>Norwalk</i> —St. Paul's Monthly offer's.	23 40					
<i>Salisbury</i> —St. John's, $\frac{1}{2}$ .....	7 50					
<i>Waterbury</i> —St. John's offerings,...	100 00	374 90				
NEW-YORK.						
<i>Fishkill</i> —Miss Gardiner.....	1 00					
<i>Flushing</i> —Donation of E. Peck, Esq. for Illinois.....	20 00					
<i>New York</i> —St. Mark's offerings....	100 00					
From a Lady, $\frac{1}{2}$ .....	4 00	125 00				
PENNSYLVANIA.						
<i>Philadelphia</i> —St. Andrew's, $\frac{1}{2}$ .....	151 49					

Wellsborough.....	2 83	154	32			
DELAWARE.						
<i>Newcastle</i> —Emmanuel Ch.....	50 00					
<i>Wilmington</i> —St. Andrew's.....	26 87					
Trinity.....	9 10	85	97			
MARYLAND.						
<i>Washington, D. C.</i> —St. John's,....	24 81	24	81			
VIRGINIA.						
<i>Albemarle Co.</i> —St. Ann's, Christ Ch.						
$\frac{1}{2}$ .....	11 50					
Rev. Mr. M'Farland, $\frac{1}{2}$ .....	20 00					
<i>Chesterfield Co.</i> —Dale Parish, $\frac{1}{2}$ .....	10 00					
<i>Fredericksburgh</i> —St. George's Weekly offerings.....	15 00	56	50			
NORTH CAROLINA.						
<i>Raleigh</i> —Christ Ch.....	20 00	20	00			
SOUTH CAROLINA.						
<i>Camden</i> —Grace Ch.....	20 00					
<i>Charleston</i> —Mo. Miss. Lec.....	22 32					
St. Stephen's Chapel offerings..	9 59					
St. Michael's.....	41 50					
<i>Pineville</i> —A Friend, per Rev. Wm. Dehon.....	50 00	143	41			
GEORGIA.						
<i>Montpelier Springs</i> —St. Luke's, $\frac{1}{2}$ .....	8 06	8	06			
LOUISIANA.						
<i>New Orleans</i> —St. Paul's, $\frac{1}{2}$ .....	37 41	37	41			
TENNESSEE.						
<i>Columbia</i> —Mrs. Greenfield.....	5 00					
Miss E. Harrison.....	1 00	6	00			
OHIO.						
<i>Gambier</i> —Harcourt Parish,.....	16 00	16	00			
MICHIGAN.						
<i>Pontiac</i> —Zion Church.....	5 00					
<i>Waterford</i> —St. Paul's.....	3 63	8	63			
MISCELLANEOUS.						
For Dom. Missions, from Friends, per J. A. Moore.....	18 00	18	00			
TOTAL,						\$1,084 01

(Total since 15th June, 1844, \$6,411 30).

ERRATUM.—Page 158, Diocese New York, insert "A Friend to Dom. Missions, per D. Dana Jr., \$4." The amount as it now stands will then be correct.

#### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th Oct. to the 15th of Nov., 1844:

##### MAINE.

<i>Bangor</i> —Family mite box, for China	\$2 00	\$2 00		
VERMONT.				
<i>Burlington</i> —St. Paul's Ch.....	24 00	24	00	
MASSACHUSETTS.				
<i>Boston</i> —St. Paul's Ch. for China,				

\$27 52; Africa, \$18; Palestine, \$15; Support of 10 Children in Africa, \$103 41; Mesopotamia, \$10 79; a Lady, \$2 50.....	177 22		St. Peter's Ch. ed. of 3 Children in Africa.....	32 50
A Friend of the Ch. for China, 1500 00			Frederick—All Saints' Ch. for Africa, \$10; for Greece, \$20; Miss Swearingen, for Africa, \$5; for Greece, \$5.....	40 00
St. Matthew's Ch.....	5 00		Georgetown, D. C.—Ladies' Sew. Soc. for China.....	25 00
Hanover—A Lady.....	2 00		Washington, D. C.—St. John's Ch. for ed. of Child in China, \$24 81; S. S. 2d annual pay- ment for sup. of L. Thomas, Af. \$10.....	34 81 157 31
Marblehead—St. Michael's Ch.....	6 96			VIRGINIA.
Newton Lower Falls—For Af. \$10; Juv. Miss. Assn., Africa, \$4 32.....	14 42 1705 50		Albeniarie Co.—St. Ann's Parish, Christ Ch. $\frac{1}{2}$ .....	11 50
RHODE ISLAND.			Dale Parish—for China.....	10 00
Newport—Zion Ch. for ed. of Bethia Johnson, Af. \$20; G. Gilliat, for education of Gray. Gilliat, Africa, \$20 00.....	40 00		Fauquier Co.—Leeds Par. J. Marshall, Fredericksburg—St. George's Ch. Miss Agnes Gay, for Af. \$10; for China, \$10; Miss C. Hall, for China, \$5.....	10 00
Providence—Grace Ch. S. S. for Af. \$1 25; for China, \$5.....	6 25	46 25	Green Spring Parish.....	25 00 *
CONNECTICUT.			Monongahela Co.—Morgantown, G. C. Morgan.....	8 00
Fairfield—Trinity Ch.....	15 25		Rev. M. McFarland, $\frac{1}{2}$ .....	50 00
Guildford—Christ Ch. $\frac{1}{2}$ .....	6 00			GEORGIA.
New Haven—E. A. H. for China.....	25 00		Montpelier Springs—St. Luke's Ch. 8 06	
Trinity Ch. for Par. School, Gal- veston, \$30; building Ch. at Houston, \$20; general, \$22 50; Af. \$1; China, \$1 .....	74 50		Lamar Hall, Miss. Ass. support of Child in China.....	20 00
Northford—St. Andrew's Ch.....	50		Savannah—Christ Ch. for Africa....	00 52 23 58
Salisbury—St. John's Ch. $\frac{1}{2}$ .....	7 50		SOUTH CAROLINA.	
Wolcott—Ch.....	1 00	129 75	Beaufort—Mrs. S. Reed, Sen. for China.....	5 00
NEW-YORK.			Charleston—St. Stephen's Monthly Miss. Lecture for Oct. $\frac{1}{2}$ .....	7 27
Brooklyn—St. Ann's Ch. Mrs. C. H. Richards, for sup. of Charles H. Richards, Af.....	20 00		St. Stephen's Chapel.....	9 59
New-York—Mission Ch. of the Epi- phany.....	1 00		St. Peter's Ch. Working Soc. to- wards salary of Rev. Dr. Boone, China, \$100; offerings of St. Peter's, for China, \$63; Juv. Sewing Soc. for ed. of Chinese Children, \$50.....	213 00 234 86
A Lady, $\frac{1}{2}$ .....	4 00			LOUISIANA.
Family Mite Box.....	3 75		New Orleans—St Paul's Ch. Family Mite Box, for ed. of Boy in China.....	25 00
Church of the Ascension, Chs. Ely, for the educa. of Child in China.....	25 00		Offerings of Ch. $\frac{1}{2}$ .....	37 41 62 41
Miss Turner, for Af. \$50; Eliza- beth M. Turner, for Af. \$2 50.....	52 50		OHIO.	
St. Mark's Ch. for China, \$105; Af. \$10.....	115 00		Granville—St. Luke's Ch. ....	4 00
St. Bartholomew's Ch. for China 40 00			Steubenville—Rev. J. Morse, for ed. of C. P. McIlvaine, China.....	25 00
St. Thomas' Ch. Member, for China.....	50 00		Zanesville—M. H. for China .....	5 00 34 00
Poughkeepsie—Rev. S. Burham, for Constantinople.....	5 00	316 25	KENTUCKY.	
WESTERN NEW-YORK.			Henderson—St. Paul's Ch. $\frac{1}{2}$ .....	10 00
Buffalo—E. R. L. $\frac{1}{2}$ .....	10 00	10 00	Miss E. Rankin, $\frac{1}{2}$ .....	10 00
NEW-JERSEY.			Rev. J. E. Jackson, $\frac{1}{2}$ .....	2 50 22 50
Newark—Trinity Ch. part.....	25 40	25 40	MISCELLANEOUS.	
PENNSYLVANIA.			T. W. W. 2 years' sub. to Constanti- nople.....	25 00
Bellefonte—St. John's Ch.....	3 50		Canada—Mrs. Mortimer, for China. 4 00 29 00	
Philadelphia—St. Andrew's Church, \$156 48; a Lady, for Church in China, \$25.....	181 48			
Ch. of the Ascension, a Member, for Constantinople.....	50 00		TOTAL, \$9,362 65	
St. Paul's Ch. for China.....	13 65			
Rockdale—Rev. Mr. Huntington, \$5; Miss Huntington, \$1.....	6 00		(Total since 15th June, 1844, \$3,367 73.)	
Wellsboro—St. Paul's Ch. $\frac{1}{2}$ .....	2 82			
Westchester—Church of the Holy Trinity, for China.....	15 50	272 95	✉ CORRECTION.—\$213 from St. Peter's Ch. Charleston, S. C. should have been acknowledged in the Nov. number: it appears above. The amount received from Trinity Ch. Newtown, Ct. acknowledged in the Nov. number, should be ex- tended \$40, instead of \$20.	
DELAWARE.				
Wilmington—St. Andrew's Ch. $\frac{1}{2}$ ....	26 87			
Trinity Ch.....	5 60	32 47		
MARYLAND.				
Baltimore—J. Mason Campbell, for Constantinople.....	25 00			

## ERRATA.

- Page 140, line 20 from the top, for "communion," read "commission."
- Page 216, line 14 from the bottom, for "wiles," read "wills."
- Page 233, line 8 from the bottom, for "on," read "or."
- Page 305, in the note, for "Deleno," read "Dalcho."
- Page 426, Diocese Indiana, station Vincennes, for "\$850," read "\$150."
- Page 427, under the head of Changes, Diocese Wisconsin, for "Rev. Mr. Burger, Jonesville," read "Rev. Thos. J. Ruger, Janesville."

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